



Report
of the
Superintendent, Archaeological
Survey, Burma

For the Year ending 31st March 1924

Rangoon : Superintendent, Government Printing, Burma

1924

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GOVERNMENT OF BURMA
FINANCE AND REVENUE DEPARTMENT.

[Miscellaneous.]

Extract from the Proceedings of the Government of Burma in the Miscellaneous
Department, No 196J24, dated the 9th September 1924

READ—

Report of the Superintendent, Archaeological Survey, Burma, for
the year ending 31st March 1924

Resolution.—His Excellency the Governor-in-Council
orders that the Report be published.

By order of the Governor-in-Council,

W. BOOTH-GRAVELY,
*Secretary to the Government of Burma,
Finance and Revenue Department*

REPORT

OF THE

SUPERINTENDENT, ARCHAEOLOGICAL SURVEY, BURMA

For the year ending 31st March 1924.

FIRST PART

SECTION I

Office Work, giving details of Programme carried out and of Programme proposed for the ensuing year

1. The programme for the year under report consisted of the following items.—

Programme for the
first year and action
taken with regard to it

- (i) The continuation of the compilation of a monograph on the terra cotta plaques with *Jataka* scenes from the Petleik Pagoda, Pagan, and

(ii) The preparation of a "Guide-book to the Palace at Mandalay"

Although further progress was made in writing the first item, it was found impossible to give the last hand to it before the end of the official year

The second item, viz, the Guide to the Palace at Mandalay, has been finished, and is now in the press, it is to be illustrated by three plans (i) a plan of the Palace as it was, (ii) a plan of the Palace as it now is, and (iii) a plan of the five Royal Tombs in Fort Dufferin. Besides this Guide book, the following works, which are not mentioned in the above programme, but which came in the regular course of work, are also in the press.—

- (i) A Table of Contents List of Plates and Abbreviations in the *Epi-graphia Birmanica*, Volume I, Parts I and II.
 (ii) Index to the *Epi-graphia Birmanica*, Volume I, Parts I and II.
 (iii) Index to the *Epi-graphia Birmanica*, Volume II, Part II
 (iv) A List of Coins in the Phayre Provincial Museum, Rangoon
 This item is now being struck off in book form
 (v) The Kalyani Inscriptions by Mr C O Blagden. Some explanations on this item are given lower down

Besides the above I have in hand the letter press for an illustrated paper on the Festival of King Mindon going from the Palace to the Kyauktawgyi Pagoda Mandalay, which will be published as one of the "Indian Archaeological Memoirs" ¹

2 As a programme for the year 1924-25 the Local Government has sanctioned the continuation of item 1, viz., the compilation of the *Jataka* plaques at the Petleik Pagoda

SECTION II

Tours and Inspection of Buildings and Sites

3 The following statement shows the time spent on each tour and the places visited by the Superintendent and the Honorary Archaeological Officer for Arakan —

Date	Object of journey	Number of days
1923		
20th to 25th July	To make enquiries regarding the ancient sites monuments and old inscriptions at Moulmein	6
18th August	To inspect archaeological buildings at Amarapura with the Executive Engineer Mandalay Division	1
14th September	To inspect the inscription shed at 6/2 La Mo Road Mandalay	1
7th to 13th October	To inspect archaeological buildings at Pagan	7
17th & 18th October	To have an interview with His Excellency the Governor of Burma at Maymyo	2
25th October to 1st November	To meet His Excellency the Governor of Burma at Pagan and also to inspect archaeological buildings there	8
1924		
3rd to 23rd January	To conduct excavations at Hmawza Promé and to inspect the archaeological buildings there	21
28th January to 9th February	To show round the Officiating Deputy Director General of Archaeology in India and to inspect the archaeological buildings and sites at Pagan and Promé	13
20th to 26th February	To inspect the archaeological buildings at Shwebo Sagaing Ava and Amarapura	7
7th to 13th March	To inspect the archaeological buildings at Ebya in the Kyaukse District	7
29th & 30th March	To inspect the archaeological buildings at Kalay gyung Village in the Kyaukse District	2
		Total
		75

¹ It has been sent to press since the above paragraph was written

Date	Object of journey	Number of days
	Honorary Archaeological Officer for Arakan	
21st to 27th April	To inspect the Unittung Pagoda and attend the meeting of the Pagoda Trustees and to visit historical sites	7
6th to 16th May	To inspect ancient monuments and sites at Palelwa in the Hill District of Arakan and at Kyauktaw and Ponnayun in the Akyab District	11
25th to 28th July	To inspect ancient remains at Yochaung	4
23rd to 28th October	Do	6
28th to 31st December	To inspect Letharyung and enquire about Arakanese Manuscripts at Bawdaw	4
	Total	32

4 On the recommendation of the Government of Burma and with the sanction of the Government of India I was, in November 1920 gazetted as Professor of Oriental Studies at the University of Rangoon in addition to my duties as Superintendent Archaeological Survey. It being a dual appointment the difficulty was to determine how much time I could devote to carrying on the responsible duties of a professor with their attendant routine work without detriment to my regular duties as archaeologist. After much correspondence delay and a final meeting held at the Director of Public Instruction's office, it was decided that I should be in residence at the University for two full months in the year, that is June and November and during that time deliver courses of lectures on the higher branches of studies, during the ten remaining months I was to devote part of my time while at Mandalay to carrying on the voluminous correspondence and routine work inherent to such a post. I took up my active duties as professor during the month of June 1923 during which I resided in Rangoon and delivered a series of lectures on the history of early Buddhism in India and Ceylon carrying on at the same time my duties as Superintendent of Archaeology. By November of the same year however, I realized that this dual appointment could not be carried on conscientiously without impairing effective good work in one or the other of the two departments. The Professorship of Oriental Studies is a work which undoubtedly requires a whole time man as well as archaeology. Actuated by this conviction I in November 1923, sent in my resignation as Professor of Oriental Studies which was graciously accepted by His Excellency the Governor of Burma.

5 Mr J F Blakiston Superintendent Archaeological Survey, Muham-
 မာဏ and British Monuments Northern Circle
 Visit to Burma of and Officiating Deputy Director General of
 Mr J F Blakiston Archaeology in India was in Burma from the 25th
 January to the 8th February 1924 During the short time at his dis-
 posal I accompanied him to the principal centres of interest Mandalay
 Mingun Pagoda Prome and Hmawzi This visit was welcome in that
 it enabled me to settle off hand without having recourse to lengthy
 correspondence several points important to the work in this Province

SECTION III

Recommendations made during the year for Conservation or Excavation

6 In paragraph 9 on page 4 of my Annual Report for 1913 reference
 is made to the reorganization of the Pagoda Dur-
 ဘား at Pagan It had been thought that the new
 Proposal for trans-
 ferring the Pagoda
 Durwans at Pagan
 from the control of
 Civil Officers to that of
 Public Works Depart-
 ment Officers
 scheme would work smoothly but it has in
 reality always presented some difficulty owing to
 dual control of the men

There are 11 durwans viz two in charge of the
 local museum and nine in charge of the protected
 pagodas and temples on a monthly salary of Rs 12 each excepting the
 senior durwan at the museum who draws a salary of Rs 15 per
 mensem Under the present arrangements the durwans are under the
 direct control of the civil authorities at Pagan Their pay funded in
 the Archaeological Department is paid out through the Public Works
 Department by the Township Officer Thus as far as disbursement of
 pay and discipline goes they are under the control of the civil authori-
 ties As an actual matter of fact as far as their work is concerned they
 are under the direct control of the Public Works Department Officers in
 charge of the Pagan Pagodas who have to see that the work assigned to
 each durwan in respect of the buildings in his charge such as clearing
 the growth of vegetation both on and around each pagoda keeping
 the precincts clean taking necessary steps to prevent the ingress of cattle
 into the temple seeing that no vandalism takes place etc is
 properly carried out This dual control has been found in practice to
 be working unsatisfactorily for while the men are naturally inclined
 to obey the authorities that disburse their pay they are no less inclined
 to scorn and ignore those officers whose duty it is to see that they do
 their work Mr J F Blakiston Officiating Deputy Director General of
 Archaeology in India to whom this undesirable state of things was
 pointed out during his visit to Pagan in February 1924 strongly urges
 at my suggestion that the entire control over the durwans should be
 transferred to the Public Works Department as soon as it can

be conveniently arranged Mr G C Tew, Deputy Commissioner, Myingyan, whom I consulted in the matter, has no objection whatsoever to the proposed transfer, which, it is thought all round, will ensure greater efficiency of work.

Under the present conditions of the high cost of living it has been found very difficult to find reliable men to work as durwans on a salary of Rs. 12 per mensem; and in these circumstances it has been proposed to increase the pay of these durwans from Rs. 12 and 15, as above mentioned to Rs. 15, rising by annual increments of annas 8 to Rs. 18 per mensem irrespective of their charge, and to pay six of the present incumbents Rs. 18 each, one Rs. 17 and the remaining four Rs. 15 each a month, in consideration of the length of their previous services. The Local Government has been asked to move the Government of India, if necessary, to accord sanction to (i) the transfer of the complete control over the durwans to the Public Works Department Officers in charge, and (ii) the increase of their pay on the scale mentioned above. This new scale, if sanctioned, will involve an extra expenditure of about Rs. 738 including 23 per cent Public Works Department charges, per annum, over and above the amount ordinarily allotted for the purpose; but it is considered that this expenditure will be fully justified in view of the saving that will be effected in the estimate providing for annual repairs and maintenance of the buildings at Pagan, derived from singleness of control and consequent thoroughness in the routine of work. In that estimate, provision has hitherto also been made for the clearance of jungle around pagodas. Under the supervision of a Public Works Department Officer in sole charge and control, this jungle clearing work could easily be carried out by the durwans themselves.

7. There are 16 durwans and three sweepers now employed on the Palace platform at Mandalay. They were, up to the end of the year under report, under the control of the Public Works Department. A sum of Rs. 3,000 is included annually in the archaeological budget providing for the wages of these men; this was disbursed by the Public Works Department. This sum was exclusive of the 23 per cent Public Works Department agency charges, for which a separate provision was made. When Mr J F Blakiston, Officiating Deputy Director General of Archaeology in India, visited the Palace in January 1924, it was proposed, at his suggestion, that the Archaeological Department should take over from the Public Works Department the control over those durwans and sweepers, because, thereby, a sum of about Rs. 690, the Public Works Department agency charges, would be yearly saved. This sum, it is expected, can be more profitably spent on other works. This proposal has met with the approval of the Director-General of Archaeology in India, so that the control over the Palace

establishment will be taken over by the Archaeological Department from the 1st April 1924. It remains for the future to show how this new arrangement will work on practical lines, for it is again a case of dual control ; the drawings being, to all intents and purposes, under the actual and effective control of the Public Works Department, an officer of which sees daily to the upkeep of the Palace and its safeguard.

8. A report was received from the Township Officer, Hmawza, through the Deputy Commissioner, Prome, that a part of the roof of the Le-myet-hna Pagoda at Hmawza (Old Prome) had fallen in at two places : the north west and the south-west corners. This endangered considerably the stability of this old building. It is a protected monument, within it, moreover, are images of the Buddha belonging to about the 6th or 7th century A D, which are of great interest from the archaeological point of view. It was therefore considered necessary, before the rainy season came on, to repair the fallen roof. The Executive Engineer, Tharrawaddy, was accordingly asked to kindly have the pagoda inspected and an estimate prepared for the necessary repairs. The works were estimated to cost Rs 465, and the Local Government was pleased at my request, to place that sum out of Rs 1 000, held by it for unforeseen expenses during the year, at the disposal of the Executive Engineer. An account of this work will be found lower down.

9. These three temples (as has already been remarked in some of my previous reports) are treasure houses of old Burmese frescoes which, especially in the Payathonzu and the Nandamnya, are unique of their kind in Burma, and constitute a religious, historical and art document of the very highest importance. Unfortunately, though some years ago, when Assistant Superintendent of Archaeology for Epigraphy, I recommended strongly that these buildings should be placed on the list for conservation, circumstances did not allow of this important step being taken, and the result has been that the progress of decay of the walls, on which these frescoes are painted, was yearly becoming more and more apparent. They have, however, now been borne on the list, though not yet so declared. The matter of losing or preserving these frescoes for the sake of a few hundred rupees was becoming acute, and I decided on having the most urgent repairs carried out, for which no provision could be made in the budget estimate for the year under report. Owing, therefore, to the urgent nature of the work, the Public Works Department Officers in charge there were instructed to put them in hand at once and to prepare at the same time an estimate. The Local Government was approached and requested to place at the disposal of the Executive

Engineer Pakokku Division who is in charge of the pagodas at Pagan a sum of Rs 535 the available balance out of the reserve fund of Rs 1 000 held by it for unforeseen expenses during the year. The amount was duly transferred and the work began at once. It was explained to the U Subdivisional Officer Public Works Department Pakokku officer in executive charge of the repairs that the conservation of those buildings consisted first of all in the preservation of the frescoes by carefully edging round all those portions of the plaster which were in imminent danger of flaking off secondly to make the structures structurally safe that no rain water might percolate in and thirdly to prevent the ingress of cattle which are so destructive into them and that the repairs should be taken up in the above order as funds permitted. The cement edging to the plaster work of the three pagodas is now completed and some of the most urgent masonry repairs to the Pyathon/ni are nearly completed. The necessary repairs which remain to be done will be carried on until the art treasures within these buildings are quite secure. In the Nandamaya Temple there is an inscription stone and another in the Thambula Temple. The former was found to be broken it was recommended that the fragments should be carefully pieced together and held firm by means of an iron frame on a low masonry pedestal. The inscription in the Thambula Temple was found to have flaked off near the top and a part of what remained was threatening to fall off. To prevent further decay it was suggested that it should be carefully grouted with cement. Mr Blakiston Officiating Deputy Director General of Archaeology who was with me on a tour of inspection heartily agreed in all the steps taken.

10 (a) During the year under report certain residents of Nyaung U Private enterprise in conservation applied for permission to undertake repairs to the Hnasingu Pagoda which is more popularly known as Shin Bin Kuni Pagoda at Nyaung U. This pagoda is not on the list of protected monuments and is not maintained at the expense of Government but it is adorned with some fine frescoes. I inspected the pagoda on the 12th October 1923 with the applicants and after pointing out to them the various measures to be adopted by them in undertaking the repairs the permission applied for was granted on the condition that they should consult Mung Pan Mung the Overseer in charge of the pagodas at Pagan in the course of repairs whenever a doubt or difficulty arose.

(b) An application was received from Mung Po Sein and four others residing at Kyauk Limaw Pagan Township for permission to re-whitewash and regild the Bupaya Pagoda at Pagan. This pagoda is a protected monument within the meaning of Section 3 of the Ancient Monuments Preservation Act VII of 1904 and has been maintained at the expense of Government. Permission was granted on the following conditions —(i) that no damage was to be done to the building, while

putting up the necessary scaffolding (ii) that any put log holes that might have been made in the body of the pagoda should be carefully filled up with lime mortar and (iii) that the applicants should undertake no repairs or alteration to the building whatsoever permission being granted only for whitewashing and gilding

11 The proposal referred to in paragraph 9 at page 5 of the Annual Report for last year that is placing both the inner garden (on the Palace platform) and the outside garden under the control of the Archaeological Department with a general Garden Committee does not seem to be workable from several points of view. The Garden Committee has in hand an estimate prepared amounting to Rs. 12 000 being the total cost of the maintenance of the combined inner and outer gardens and they refuse to take any responsibility for these gardens unless they are assured that the amount will be forthcoming. The Local Government found the estimate much too high and in the present state of financial stringency, the Superintendent of Archaeology in Burma could not conscientiously find such an amount out of his budget for the maintenance of gardens over and above the amount he has to find yearly for the maintenance of and special repairs to the Palace buildings the *pyatthats* (bastions) on Fort walls and the walls themselves without serious detriment to other important works in other parts of Burma. The outer garden has been hitherto and for many years maintained by the Mandalay Cantonment Authorities a sum of Rs. 5 000 being provided annually for the purpose by the Government of India in the Army Department while the inner garden though still under construction is to all intents and purposes practically finished and its maintenance is charged to the construction estimate funded in the Archaeological budget. During the year under report the Government of India decided that the outer garden should come under Archaeology as it was thought that they formed an integral part of the Palace. However Sir John Marshall Director General of Archaeology in India considers that the outer garden is immaterial to the preservation of the Palace buildings and that its maintenance should as heretofore remain under the care of the Cantonment Authorities. He is therefore again approaching the Government of India and asking them to reconsider the case.

12 In paragraph 5 of my Report for 1922 reference is made to a list of ancient monuments in Burma which should be maintained by the Imperial Government. On behalf of the Government of India the Director General of Archaeology has now accepted as central monuments all the monuments contained therein with the exception of a few wooden ones at Mandalay. Among the monuments thus accepted, there are a few which have not as yet

List of Ancient Monu-
ments in Burma
maintained by the
Imperial Government

been officially declared as protected under the Ancient Monuments Preservation Act, these will be so declared as circumstances permit.

By 'protection' is meant simply that the Government places a monument under its special care to protect it against damage and despoliation at the hands of outsiders and vandals and to enable this Department to assist either by its advice or even financial help, in preserving it from decay. By 'protection' it is not in the least meant that Government lays any claim to the possession of a monument nor does it desire in any way to interfere with its management and still less with the performance in it of any religious ceremonies. That is although a monument be declared 'protected' it remains entirely national property but with this further advantage that Government sees to its preservation at their own expense if necessary.

13 The extensive Fort Walls at Mandalay have been built of mud mortar & very poor material and they begin to show many serious signs of deterioration in not a few places mostly near the base. This constitutes a serious danger to the stability of the walls. A few repairs according as funds permit have been made here and there but they are barely adequate. There is an outstanding estimate of nearly Rs. 80,000 for all the necessary repairs to them but such a sum cannot be funded at once and the work should necessarily extend over some years. Among the *pyatthas* (bastions) on these walls some of the intermediate ones are in need of urgent repairs. The roofs are not watertight deep holes the result of defective drainage may be seen at the base of the posts. Carvings on roofs are loose and others have already disappeared. Much has already been done to the *pyatthas* in the way of repairs but a good deal more remains to be done. It must be remembered that like the Palace they are built of wood their decay notwithstanding repairs, becomes more and more accelerated year by year and as their number is 48 the amount necessary to put them in thorough repair for a few years is beyond the power of the Superintendent to provide from his budget.

SECTION IV

Progress made in the Preparation of the Provincial List of Ancient Monuments

14 (a) In paragraph 4 of page 4 of the last Annual Report there is reference to an application made by the trustees of the Manungyidana Pagoda at Mandalay, for permission to undertake certain repairs to the building. This pagoda was a protected monument. I inspected it and permission was granted. Considering at the same time that this building

The Manungyidana Pagoda is removed from the List of Monuments maintained by Government.

was one of a very common type, found by the thousand in Burma, with no particular architectural features that could possibly have justified its retention on the List of Protected Monuments. I recommended to Government that it should be struck off the list.

(b) His Excellency the Governor in Council was pleased to remove the monument in the annexed schedule from the List of "Protected Monuments" within the meaning of the Ancient Monuments Preservation Act 1904 (VII of 1904) published in the General Department Notification No 261 dated the 30th July 1909 (*vide* Government of Burma, General Department Notification No 188 dated the 9th November 1923) —

Schedule

Serial No	Name or description of Monument	Situated in the		
		District	Township	Town or village
(1)	(2)	(3)	(4)	(5)
1	Mauung yadan Pagoda	Mandalay	Mandalay	Mandalay

15 (a) Under the provisions of Section 3 (1) of the Ancient Monuments Preservation Act 1904 His Excellency the Governor in Council was pleased to declare the monuments in the Schedule given below as "protected monuments" within the meaning of the said Act (Government of Burma, Revenue Department Notifications No 32, dated the 9th April 1924* and No 48, dated the 9th May 1924) —

Schedule

Serial No	Name or description of Monuments	Situated in the		
		District	Township	Town or village
(1)	(2)	(3)	(4)	(5)
1	Inscription Shed on the northern extremity of the south bank of the Mankula Lake	Mankula	Mankula	Mankula
2	Inscription Shed in the Court House Compound	Shwebo	Shwebo	Shwebo

* This notification has been confirmed by His Excellency the Governor in Council under the provisions of Section 3 (3) of the Act (*vide* Government of Burma Revenue Department Notification No 66 dated the 25th June 1924)

(b) Application has been made for the same purpose in respect of the following monument —

Serial No. (1)	Name or description of Monument (2)	Situated in the		
		District (3)	Township (4)	Town or village (5)
1	Inscription Shed near the Turryon Pagoda	Singung	Singung	Singung

SECTION V

Accounts of Detached Surveys and Excavations

16 In paragraph 15 page 9 of the last Annual Report mention is made of a proposal for removing the debris round the base of the Bawrawgyi Pagoda at Hmawza (Old Prome) at an estimated cost of Rs 2500. This sum was granted by the Government of India and excavations were undertaken during the cold season of the year under report round the base of the Bawrawgyi Pagoda and also at a mound about half a mile distant to the south west of it. A detailed account of these excavations will be given lower down.

SECTION VI

Accounts of Conservation Works proposed carried out or in progress and of expenditure incurred on them

17 The following is the sanctioned programme of archaeological works for 1923-24 —

	Rs
(1) Wages of Caretaker to the old Portuguese Church at Syriam	200
(2) Annual repairs to the Palace Buildings at Mandalay	3600
(3) Wage of Durwans for looking after the Palace Building Mandalay	000
(4) Annual repairs to <i>Liyilthals</i> on Fort Walls Mandalay	4400

	Rs.
(5) Maintenance of Monasteries at Mandalay by Trustees appointed for the purpose	1 000
(6) Annual repairs to Tawgyigyang Pagoda at Mandalay	100
(7) Annual repairs to Royal Tombs at Mandalay and Amarapura	100
(8) Annual repairs to Taungthamun Kyauktawgyi Pagoda Amarapura	100
(9) Annual repairs to Pagon and Shwedak Amarapura	100
(10) Clearing jungle around pagodas in the Kyaukse District	180
(11) Wages of Durwans to look after pagodas at Pagon	1 872
(12) Maintenance of pagodas at Pagon	3 500
(13) Clearing jungle around pagodas at Tagaung	240
(14) Annual repairs to Tazaung and Bell at Mingun	150
(15) Annual repairs to Tawgyin Pagoda Sigaung	1 5
(16) Annual repairs to Pondawpaya at Mingun	50
(17) Annual repairs to Smbhane Pagoda at Mingun	240
(18) Annual repair to the inscription shed at Sigaung	100
(19) Annual repairs to Alaungpaya's tomb at Shwabo	20
(20) Annual repairs to the shed over inscription stone in the Court House Compound Shwabo	10
(21) Annual repairs to Okkyaung at Ava	150
(22) Annual repairs to Archaeological Buildings at Hinawza in the Prome District	300
(23) Annual repairs to inscription shed and old house at Pegu	40
(24) Special repairs to Tilominlo Pagoda at Pagon	7,161
(25) Additions and alterations to Sulhnan Pagoda at Pagon	3 000
(26) Construction of Police Garden at Mandalay	16 600
(27) Rebuilding <i>Iyathat</i> No 38 on Fort Walls Mandalay	3 713
(28) Special repairs to <i>Pitthits</i> on Fort Wall Mandalay	846
(29) Government contribution towards the repairs to the Shitthung Temple at Mrohung	2 500
(30) Special repairs to Watch Tower at the Palace Mandalay	5 000
(31) Excavation round the base of the Bawbawgyi Pagoda at Hinawza Prome District and removal of the <i>debris</i> therefrom undertaken by the Archaeological Superintendent	2,500
Reserve with Local Government for unforeseen charges	1 000

Total 61 907

23 per cent agency charges on Rs 56 907 (i.e., Rs 61,907—Rs 5 000 items Nos 29 and 31 above undertaken directly = Rs 56 907) being the cost of works undertaken through the agency of Public Works Department 13 082

GRAND TOTAL 74 996

In addition to the above the Local Government contributed Rs 5 000 out of provincial funds towards the repairs to the Watch Tower, Mandalay Palace (item No 30), the total estimated expenditure for the purpose being Rs 10 000

Out of the reserve of Rs 1 000 held by the Local Government for unforeseen charges a sum of Rs 465 was placed at the disposal of the Executive Engineer Thirrawaddy Division to enable him to execute the necessary urgent repairs to the Lemyetthna Pagoda at Hmawza, Prome District (see paragraph 8 at page 6 of this report), and the balance, Rs 535 was placed at the disposal of the Executive Engineer, Pakōkkū Division for executing the necessary repairs to Pawathonzu Nandamawra and Thambuli Temples at Minnanthu Pagan (see paragraph 9 at pages 6 and 7 of this report)

18 The following are works proposed to be carried out during the year 1924-25 —

Programme of works
proposed for 1924-25

	Rs
(1) Wages of Carriers and necessary repairs to the old Portuguese Church at Syriam	240
(2) Annual repairs to the Palace Buildings at Mandalay	4 000
(3) Wages of Durwans looking after the Palace Buildings at Mandalay	3 000
(4) Annual repairs to <i>Pj ill its</i> on Fort Walls Mandalay	4 000
(5) Maintenance of Monasteries at Mandalay by Trustees appointed for the purpose	1 000
(6) Annual repairs to Tawvaung Pagoda at Mandalay	100
(7) Annual repairs to royal tombs at Mandalay and Amarapura	100
(8) Annual repairs to Traungthamaw Kyaungkya Pagoda at Amarapura	100
(9) Annual repairs to Pagon and Shwedag at Amarapura	100
(10) Clearing jungle round pagodas in the Kyaukse District	180
(11) Clearing jungle round pagodas at Tagaung	240
(12) Annual repairs to Turyon Pagoda at Sagaing	150
(13) Annual repairs to the inscription shed at Sagaing	100
(14) Annual repairs to Okkyauung at Ava	150
(15) Annual repairs to Tazung and Bell at Mingun	150
(16) Annual repairs to Sinbyune Pagoda at Mingun	240
(17) Annual repairs to Por dya pya at Mingun	50
(18) Annual repairs to Munggya's tomb at Shwebo	20
(19) Annual repairs to shed over the inscription stone in the Court House compound at Shwebo	10
(20) Wages of Durwans looking after Pagodas at Pagan	2 172
(21) Maintenance of Pagodas at Pagan	3,500
(22) Annual repairs to archaeological buildings at Hmawza in the Prome District	300
(23) Annual repairs to Pak stone shed and an old buoy at Pegu	40
(24) Special repairs to Tilominlo Pagoda at Pagan	3 000
(25) Additions and alterations to Silamun Pagoda at Pagan	1 000
(26) Construction of gardens on the Palace Platform Mandalay	16 000
(27) Government contribution toward the repairs to the Shitthaung Temple at Mrohung undertaken by the Trustees	2 500
(28) Special repairs to <i>Pj ill its</i> on Fort Walls Mandalay	6 000

	Rs
(29) Constructing a temporary shed over the inscription stones at Pegu	1 125
(30) Special repairs to Dhammayazika Pagoda at Pagan	11 700
Total	61 252
<i>And</i> 23 per cent Public Works Department charges on Rs 58 752 (i.e. Rs 61 252—Rs 2 500 item No 27 to be undertaken by the Pagoda Trustees) being the cost of works to be undertaken through the agency of the Public Works Department	13 513
GRAND TOTAL	74 765

The above sum *viz* Rs 61 252 includes Rs 19 927 for annual charges for the maintenance of works which have been restored or preserved Rs 22 500 for incomplete works on the 31st March 1924 and Rs 18 825 for new works proposed for execution during the year 1924-25

SECTION VII

Notices of the Subordinates and their Work and of the Changes in Personnel

19 Maung Mya the Archaeological Assistant has as in previous Services of Subordinates years shown himself most efficient and energetic in the discharge of his duties in all branches of the work and his services are highly appreciated. Maung Ngwe Zin, Architectural Surveyor is becoming by his application to his work, more and more useful in his several duties. The rest of the staff have as usual continued to work very satisfactorily.

20 Maung San Shwe Bu who has since a few years filled the post of Honorary Archaeological Officer for Arakan, has continued to help us with his useful services and historical researches which all are much appreciated by this Department.

21 Maung Kyin Pu B.A. the Archaeological Scholarship holder, is according to the terms of the Scholarship, to leave this Department in July 1924 after having completed three years' training. That is he is going to leave us at a time when he has become very useful and efficient in his work. He is now helping in some important and voluminous work for which he has undergone special training and which with his continued help could be issued near the end of this calendar year. Under these circumstances, I think it would be for the public good if his services were retained for one more year. I am therefore approaching Government so that he may be granted one year's extension.

22 As pointed out incidentally in some of my previous reports the work in this Province has grown year by year and is now getting beyond the scope of a Superintendent single handed. In this connection paragraph 2, page 2 of my report for last year may be referred to it will be seen that owing to my not having, as in other Provinces of India the help of an Assistant Superintendent several important works have had to be dropped as a makeshift, temporarily. I have, as a consequence, approached the Government with a view to the creation of the post of an Assistant Superintendent of Archaeology in Burma.

SECOND PART

SECTION I

Full Account of Work of Restoration and Preservation of Important Buildings and Sites of Excavations and Fresh Discoveries

23 The programme of conservation works for the year 1923-24 provided for the continuation of the special repairs to the Sulamani and Tilominlo Temples at Pagan, which were started in 1920-21. The work on the main building of the Sulamani was completed last year (see paragraph 21 in the report for the year ending 31st March 1923). During the present year repairs were undertaken to the four gate ways of the outer enclosure walls and the stupas surmounting them the arches were repaired where necessary and the stupas grouted with recessed lime-mortar to make them water tight. They now form a solid mass which should ensure their preservation for very many years to come. Repairs were also undertaken to the pilasters of the walls flanking the gate ways, which were underpinned and thoroughly grouted. The enclosure walls on the west and north were also repaired in brick and lime mortar and their copings grouted with lime mortar mixed with ten per cent cement. The expenditure incurred on these repairs is given in Appendix C to this report. The total expenditure incurred on the Sulamani Temple up to the end of March 1924 is Rs 13,558 against the sanctioned revised estimate of Rs 14,748. The only work which now remains to be done at this temple is the drainage of the compound for which a sum of Rs 1,000 has been provided in the budget proposed for the year 1924-25 (see item 25 in the statement given in paragraph 18 of this report).

The work on the main building of the Tilominlo Temple at Pagan, consisted in restoring the battlements of the first terrace on the south

25 The Palace at Mandalay has undergone the usual annual cleaning and earth oiling and the annual repairs always so necessary to such a building have been carried out with great care. Such repairs are becoming more and more imperative year by year and it is hoped that with the special repairs carried out as occasion arises they will give the Palace a lease of fifteen or twenty years more of life which is about the limit which experts are agreed to give to it. An experiment was made to substitute a cheaper mode of gilding for the costly gold leafing but did not give the satisfaction that was expected from it. On the other hand the experiment mentioned in paragraph 25 page 14 of the Report for last year of saving the roof timberings from dry rot by leaving a space between the ends of the rafters and the eaves boards by means of a series of timber blocks placed between them has proved a great success. A successful war in the principal apartments was also waged on the bit pest and the Palace is now much cleaner and brighter. There remains to be done some more drains and some portions of Pikhingyi stone paving. The construction of the garden on the Palace platform is now completed the pipes for the distribution of the water are being laid. All the *Pyatthats* on the Fort walls have been earth oiled and urgent repairs made to them while one of them was rebuilt. The foundation of all these *Pyatthats* is the source of all the trouble they give the earth sinking and thus upsetting the balance of the already fast decaying structures. They all require concrete foundation blocks if they are to be made to last for another 20 years or more.

26 The watch tower at the Mandalay Palace which was in a dangerous condition has been repaired and strengthened and it is estimated that it will stand now for another 15 years or so. The Officiating Deputy Director General of Archaeology in India while visiting Mandalay objected to ruberoid being nailed outside the wooden battens to prevent damp getting in, at the same time it is impossible to put this ruberoid in the inside. Something however must be used if the rain is to be kept out. The tower it is considered can now again be safely opened to sight seers. The grateful thanks of this Department are due to Mr C E Whitcombe Executive Engineer Mandalay Division for his foresight energy and care in coping with the many difficulties inherent in keeping in good repair a large decaying monument.

27 As already mentioned in paragraph 8 page 6 of this report the Le myet hna Temple at Hmawza underwent special repairs during the year. The work consisted in removing the debris from inside the temple and rebuilding those portions of the roof which

had fallen in there were two large cracks in the walls one at the north and one at the west they were closed and strengthened by means of fish plates and bolts minor repairs were also effected to brick work here and there and the roof made water tight All these repairs were done at a total cost of Rs 372

The works at the other two monuments there namely the Bawbawgyi and the Bebe were the usual annual repairs and the clearing of jungle and uprooting small trees and plants growing on them as well as in their compounds and coal tarring the wooden enclosure of the Bebe

28 Conservation work at Shwebo Sagaing Tagaung and other places not mentioned in previous paragraphs is the yearly maintenance work and consisted mainly in jungle clearing uprooting of plants and undertaking the necessary petty repairs to some of them The expenditure incurred on each monument or group of monuments is shown in Appendix C

The thanks of this Department are due to the Public Works Department Officers concerned for the interest they have taken in the archaeological works in their charge

29 With a view to conserve the original inscriptions collected by King Bodawpaya and placed near the Singu Shwegu Pagoda which is situated at one corner of the old Amarapura City Mr Taw Sein Ko late Superintendent Archaeological Survey had them removed near the Patodawgyi Pagoda Amarapura close to the railway line There are 739 stones including fragments The inscriptions which were in a good state of preservation were set up on a masonry platform and a shed was erected over them These were however only temporary measures and the materials employed as a consequence were not of the best but rather of inferior quality with the result that notwithstanding subsequent repairs both the cement floor and the shed are in a lamentable state of preservation The roof timbers and the wooden posts supporting the roof are now rotten As it is an open shed the cement flooring has been much damaged by rain water beating in on every side and by small plants growing here and there during the rainy season loosening the foot of the inscriptions and making them unsafe This shed is erected in an out of the way place little if at all visited by persons visiting Amarapura I think the time has now come to consider the question of removing these old lithic inscriptions to a better and more accessible place and of erecting a permanent shed over them To preserve the present shed considering its condition and materials would only mean yearly expenditure on ineffectual repairs to pull it down and build a good and permanent one on the same spot would be to leave

these old records in a secluded and jungle place where they lie practically useless and unknown. Since a new shed will have to be necessarily erected over them in the near future I would suggest that these stones be removed to Mandalay and reset under a suitable shed in Fort Dufferin. There they would be accessible to all visitors and students.

The importance of this collection from the historical and philological points of view cannot be overestimated. It contains some of the oldest inscriptions as yet found in Burma and is a mine of information for the political and religious history of this province. They were collected by King Bodawpaya from all parts of Burma over a hundred years ago and form the largest collection to be found in any one place in Burma.

30 Sixteen years after his accession to the throne King Aniruddha (1044-77) though he had conquered a great portion of Burma as we know it now found it prudent to establish fortress towns to the north and north east of the territory around Pagan as a precaution against the restless spirit of the Shans who were inhabiting those parts of the country. There were 43 such places many of which can still be easily identified. A list of them is given further down. During the year under report I visited Mekkhaya one of these sites. This name is also applied to a village situated just outside the Fort on the north side. The old fort itself is situated on the left bank of the river Myitnge at the confluence of this river with the Zawgyi Stream. It may be reached by cart from Singaing a railway station near Kyaukse. Traces of the walls and moat which form the only remains of Mekkhaya may still be seen. Part of the walls and moat of the north is now occupied by the village mentioned above but the erosion of the bank of the Zawgyi Stream caused by the displacement of its bed has destroyed almost all traces of them on the east. What remains of the walls on the other sides is covered with almost impenetrable jungle which in some places had to be cut through to allow me to follow them. These walls were built of very large bricks and from what could be judged from some pretty well preserved portions were very thick and high. There were faint vestiges of crenelles and masonry bastions, they must have looked very much like the walls of Fort Dufferin at Mandalay. The moat round the walls though now nearly filled up is still very distinct and was fed from the Myitnge and the Zawgyi. Within the fort are a few pagodas but none of them are contemporaneous with its foundation. The most notable among these buildings is the Shweyaungdaw also known as the Hlethu-gyi Pagoda. It was built in 1798 by it is said, a boatman and contains some frescoes depicting the costumes and manners of the people in those days. During the time of King Kyawzwa of Pagan (1287-1300), Mekkhaya was given to Razathungyan and the two neighbouring places Myinzung to Athinkhaya and Pinle to Thihathu. These were three Shan brothers. They deposed the king and each proclaimed himself chief in

his own town Quite close to the west of the Mekkhaya Village already mentioned is the village of Ebya the population of which is almost entirely of Talung descent They were settled there by King Alungmya (1753-1760) after his conquest of Hantabaddy Of yore there were it appears round about Mekkhaya Fort a pretty good number of lithic inscriptions of which no trace now remains The mode of their disappearance is thus traditionally accounted for by the villagers of Ebya Some time after their settlement there by Alungmya the land granted to them became insufficient for their needs Now those inscriptions contained besides other matter the delimitation of Wutthagunmye or consecrated ground intended for the maintenance of pagodas and monasteries and which they were not entitled to touch To do away with these restrictions the new settlers simply threw them into the Myit na and having thus destroyed the records of the dedicated lands appropriated them little by little Epigraphy thus has become the poorer by a few dozens of inscriptions

Most of the Burmese chronicles agree on the fact that King Anorata founded forts and frontier towns they give many names but practically none agree as to the exact number of these foundations which, taking these histories as a basis must have been rather numerous, rather too numerous I think to be ascribed to one and the same man The Hman nan alone gives a definite number¹ On what the compilers of this scholarly standard history found their assertion is not known, for they give no reference or explanation whatsoever as to how they arrived at this number They probably based themselves on some documentary evidence not easily available now However the number they give contrasted with the result obtained from other histories is not unreasonable So, we shall follow the Hman nan, according to which the following 43 places were founded by King Anorata —

1	Kaungsin	ကောင်းစင်း	15	Gnasingu	ငန့်တုံ
2	Kaungtón	ကောင်းတုံ	16	Kónthāya	ထုန်းသာသာ
3	Gna yón	ငန့်ယိုး	17	Magwetya rung	မဒွေးထရာ သောင်း
4	Gna Yin	ငန့်ယိုး	18	Ók	ထုတ်
5	Shwe gñ	ရွှေရိုး	19	Yenanthā	ရေခံသာ
6	Yin khé	ယင်းခဲ	20	Nagāmauk	နဂါးမောက်
7	Motā	မိုးတား	21	Yinmāde	ယင်းမာတဲ
8	Kāthā	ကသား	22	Sōnmyo	ရိုးမြို့
9	Hti gñ	ထီးကျည်း	23	Tonbōn	ထုံးပုံ
10	Mya draung	မြသောင်း	24	Mādaya	မဒွာရာ
11	Tāguung	တကောင်း	25	Thet gñ gñ	တက်ကယ်ထွင်း
12	Hingamaw	ဟင်မော်	26	Wajandok	ဝါးချင်းတက်
13	Kyan hnyit	ကြံညှပ်	27	Taungbyōn	တောင်ပိုးခြံ
14	Sabanago	စမ္ဘာနဂို			

¹ So does the *haviḷakkhaṇḍipani* page 183 but it follows the *Hman nan*

² This is now known as ထီးချိုင့် Hu khyang

28 Myodiu	မြို့သင်း	36 Sagarā	သာဂရ
29 Lahch	လခေတ	37 Nyung yun	ညောင်ရင်း
30 Shinmatet	ရှင်မတက်	38 Shwemyo	ရွှေမြို့
31 Mekkhaya	မက္ခရာ	39 Petpa	ပက်ပါး
32 Ta on	တံခံ	40 Myo hla	မြို့ထွေး
33 Myinzung	မြိုင်ဆိုင်	41 Kelin	ကဲလင်
34 Myittha	မြိုင်သာ	42 Swa	ဆွာ
35 Haing tet	ဟိုင်တက်	43 Bārān is	ဗာရာဏသီ

Besides the above some histories agree to Anorita being also the founder of the following eleven places in Leiding near Kyaukse the two marked with an asterisk are found also in the previous list —

1 Pinle	ပင်လယ်	7 Mekkhaya	မက္ခရာ*
2 Pyimma	ပျဉ်းမနာ	8 Tabyettha	တပျိတ်သာ
3 Myittha	မြိုင်သာ*	9 Thundung	ထင်သာ
4 Myin Kondung	မြိုင်ခိုင်	10 Tamokso	တမုတ်ဆို
5 Yamon	ထမုတ်	11 Khanlu	ခံလူ
6 Panan	ပာန		

31 During the year under report excavations were conducted at two different sites at Hmawza (i) around the base of the Bawbawgyi Pagoda and (ii) at a site near the Yahandakan Village about half a mile distant from the Bawbawgyi. Before entering into details of these excavations it may be interesting to give a brief *resumé* of the results of excavations which were undertaken in former years at various sites in the same locality for these results are scattered over the Annual Reports and some other publications.

The first important finds which aroused the deep interest of scholars in this ancient site apart from the half legendary accounts of it found in native histories are the two gold plates bearing inscriptions in Pali very closely allied to the Kadamba script of the 5th century A.D. of Southern India which were discovered at Wanggan a village near Hmawza. A first transliteration and translation of these plates was given by U Tun Nyein then Officer-in-Charge Archaeologist in the *Epigraphia Indica*¹ and a more correct transliteration by M. L. Finot in his *Un nouveau document sur le bouddhisme birman*.² These two plates begin each with the well known Buddhist formula *Ye dhammā hetupphavā*

¹ Now known as Hlaing tet လှိုင်တက်

² In *Hman nan yazawin* I page 274

³ In *Tw ntl n yazawin* page 90

⁴ In *Rajavan Pali* page 131

⁵ In *Jumbudipa Ōksauig* page 45

⁶ In *Ko Hkayang Tlau auig* page 40.

⁷ *EI Volume V* pages 101 ff

an ancient vault near the Payagya Pagoda several stone and one earthenware funeral urns each of which bears a line of inscription around the upper portion one of them bearing also an inscription of several lines at the bottom. These are in the same characters as the inscription found at the Kyaukka Thein. Estampages of these inscriptions were sent to Mr C O Blagden and the results of his study of them and their tentative readings are given in the *Epigraphia Indica* Vol XII pp 127 32. According to him these inscriptions record the death of the kings (of Old Prome) Suriya Vikrama and Hari Vikrama and their relatives in the 7th 8th century A D. These names are nowhere to be found in native chronicles and other records and have not yet been identified. It is true that for these centuries and those immediately preceding and following them we know practically nothing of the history of Sri Lanka or Old Prome. A curious point to be noted is that while in the Pali commentaries composed in the 5th century mention is often made of several old places in Burma they appear to be absolutely silent about Old Prome which was however a Buddhist centre as is testified by the Pali inscriptions and Buddhist sculptures mentioned above unless indeed it be mentioned under some name which has not yet been identified or perhaps again the predominant Buddhist sect may not have been the Theravāda of Ceylon which fact in some degree might explain the curious silence of the Sinhalese commentaries and other works. No excavations were undertaken in the early part of 1914 and owing to the paucity of funds subsequent on the troublous years that followed could not be resumed until the year under report. However I paid short visits to that interesting site from time to time and in 1919 20 I came across two Vishnuite sculptures they may be assigned to the 8th 9th century A D.

Considering the important character of the finds made at the Bawbawgyi in previous years as recorded above by merely clearing a small portion of the debris covering its terraces it was naturally thought that if all the debris were removed more finds would come to light moreover the base of this ancient pagoda having been almost entirely covered up for probably some centuries it was desirable to examine the nature of that base and if possible let it stand exposed to view in its original state. These were the two reasons which actuated me in choosing this site for excavations. During the year under report the Central Government very kindly placed at my disposal a sum of Rs 2 500 for the purpose. I began work on the 7th January 1924. I estimated that thorough excavations would take about a month perhaps a little more but the sudden arrival of Mr J F Blakiston Officiating Deputy Director General of Archaeology on a tour of inspection in Burma cut the work short and I had to abandon it after a period of 15 days.

I started by clearing from the top the mass of debris hiding the terraces of the pagoda. Plate I gives a view of the Bawbawgyi taken from the east with its base buried under them. Popular tradition

assigns the foundation of this monument to King Duttabhaya in the 5th century B C. Nothing so far has yet been found to corroborate this assumption no known building in Burma can lay claim to so hoary an age. It is well known how the people when they know not the age of an ancient building generally push back its date to the time of the emperor Asoka (3rd century B C) or even earlier to the time of Buddha himself. From the few finds brought to light however it may be reasonably assumed that the Bawbawgyi probably dates from the 7th or 8th century A D. Owing to its peculiar shape the question was once seriously put forward whether it did not represent a *linga* (phallus) as an emblem of Sivism. As I have stated here and there in my previous reports there have been found only a very few traces of Sivism in ancient Burma and what was taken to be a *linga* may very well be the shape of a stupa.¹ Moreover the very nature of the finds that have been made there shows that it was a Buddhist monument and precludes the assumption that it was intended for a *linga* the small stupa represented on a slab from Amaravati and shown on Plate LXII in Fergusson's 'Tree and Serpent Worship' shows that the shape is not unique and may be taken to represent one of its prototypes. Another point of interest about the Bawbawgyi was the uncertainty as to the number of the terraces on which it stands and the mode of their disposition around it. With a view to examining them and ascertaining their state of preservation I began clearing the debris at the north east corner there I found that a small portion of the terraces had been cleared previously but imperfectly and then covered over again up to now only the upper surface or top of the third (or uppermost) terrace has been cleared from debris and left so to allow visitors walking round the pagoda. Plate II shows the terraces on the east side exposed after the removal of the earth and fallen bricks with the staircase sloping down on the right hand. The terraces proper begin with that marked with an arrow and end at the base of the staircase. As may be seen there are three of them, they are better defined on the north west side where the effects of weather and time are less apparent but on the whole the brick work has very much deteriorated and the terraces are in a deplorable condition the material used were bricks of very large size. The third or uppermost terrace is circular in plan measuring 16 feet in breadth. It is supported by a retaining wall which measures 3 feet 8 inches in height and its upper surface or top is paved with bricks. The whole of the retaining wall as far as it was exposed was found to be out of plumb it is dangerously bulging outward and the bricks are in all stages of decay some crumbling on the least pressure. The same is the case with the two lower terraces. In fact the second and first terraces have deteriorated to such an extent that I was unable in some places to trace distinctly their outline. On the top of these two terraces were also found here and there traces of brick

¹ Archaeological Report 1910-11 pages 90-92

paving The paving of the second terrace on the east had bodily sunk down to such an extent that it was at first thought that with the inner edge (at the foot of the retaining wall of the third terrace) remaining in its original position it formed the portion of a wall but traces of paving at other places on this terrace set the matter right From what can be made out from the remains of this second terrace its retaining wall consisted of sixteen sides with sixteen angles and measured about 2 feet 9 inches in height The breadth of the top of the terrace measuring from the foot of the retaining wall of the one above it was 10 feet The first or lowest terrace is in the worst state of preservation and its plan could not be properly traced However a portion of it on the north west side was found to be in a better state of preservation Here the retaining wall which is only 2 feet in height is ornamented with panels otherwise this wall with the two above it are plain excepting bare mouldings forming their copings Originally these walls were plastered over for there were found traces of a very thick coating of plaster still adhering here and there For securing and making fast this thick coating the bricks had been cut into notches placed about two inches apart and from $\frac{1}{4}$ inch to $\frac{1}{2}$ inch deep The plaster is about $2\frac{1}{2}$ inches thick and is very hard its principal ingredients are lime and pebbles about $\frac{1}{4}$ inch to $\frac{1}{2}$ inch in diameter

A feature which is peculiar to this pyramid is that there is only one staircase leading to the third or uppermost terrace it is on the north side No traces whatsoever of any other flight of steps were discovered The steps of the flight on the north from what may be seen of their remains consisted of large blocks of stone with low encasing walls on the sides at the foot of those walls were broken pieces of two stone leopryphs

As may be judged from what precedes these three terraces are in a very bad state of preservation to repair them taking model on the portions that remain would be a work of some magnitude requiring a sum of money which in the present financial condition of this Department it would find it difficult to find In the circumstances to prevent further decay from rain and sun and to strengthen them it was found necessary not to leave them exposed they were consequently, covered over again with earth and broken bricks carefully rammed down

The funds made available for the purpose of the excavations did not suffice to

of view. They consist of a number of bricks on which are inscribed numerical symbols. These bricks were built into the retaining walls of the terraces, and the symbols were probably masons' marks. They are ancient Indian numerical symbols; four were found in the Pyū face of the Myazedi inscription pillar by Messrs C. O. Blagden and G. Coedès; that is, the symbols for 1000, 600, 20 and probably 8, which form the date of the inscription in Anno Buddhæ, viz., 1628.¹ Although the symbols on the bricks are in detached groups, a comparison of them with the figures shown on Plate IX of Bühler's "Indian Palæography," leaves no doubt they are numbers. Thus, on several bricks, were noticed the horizontal strokes, somewhat curved, which represent the figures from 1 to 3, according as there is only one stroke, or two or three; there are no examples of them standing by themselves, they are always close to the right of another figure, 10 or one of its multiples. There is a symbol very much resembling that for 4 as given in column VIII (Jagajjapatta Pallava) of the same plate. A careful examination of all these symbols will probably enable us to restore all the figures from 1 to 10 and some of the multiples of ten. On Plate III, at the end of this report, fig. 1 shows the symbol for 4, fig. 2 the symbols for 5 (on the left) and 3, that is, 53; fig. 3 shows the symbol for 90, and again that for 3=93; and the last figure (fig. 4) shows the symbol for 1,000 (on the left) and 6, that is 1,006.

32 As the clearing of the Bawbawgyi terraces was going on, I undertook also excavations at a mound situated close to the Yahandakan Village, about half a mile distant from the Bawbawgyi. This mound was covered with trees and shrubs, and to all appearances, identical with every other mound, in which the local area abounds. It was a low one, rising just a few feet above the natural level of the ground around; bricks were lying scattered around it here and there; but there was nothing to indicate, as it proved afterwards to be, that it was once a burial-ground. However, after a careful examination on clearing the vegetation, I found near the centre a trench which had been probably dug up by treasure hunters; this trench measured 6 feet by 3 feet and 5 feet in depth; around its sides, and about one foot below the top of the mound, were seen a number of earthenware urns in all stages of decay; there were two or three rows of them one above the other; many of these must have been destroyed and scattered by the treasure hunters as many fragments were found around the hole. No doubt, in the course of excavations conducted at Hmawza in the previous years, earthenware urns containing charred bones and ashes were discovered, but they were most often discovered singly or in very small numbers, and were found buried either close to the foundation walls or plinth of a temple or along its enclosure wall, but never, as in this case, in large

¹ J. R. A. S., April 1911, page 383 footnote 2; B. E. F. E. O., Volume XI, pages 435-36.

numbers and in an isolated place which, like the present site, had obviously been set apart for a burial ground. There was, therefore, the possibility of bringing to light some urns, whether earthenware or stone bearing lines of inscriptions in Pyu, as was, some years ago, the case in the cemetery near the Payagyi, as well as the hope of unearthing some stone Pyu inscriptions. These considerations decided me to dig there.

The whole mound measures 54 feet by 34 feet, the longer side running north to south. I traced two cross-trenches intersecting at the centre of the mound, and set men at the four ends to dig. Many of these men had already been employed and trained by this Department in past years, and not only are they careful and prudent as the work progresses, but eager in the hope of making a find; it is a pleasure to work with such men. The work on this site was started about a week after that at the Bawbawgyi had been begun and, owing to my unforeseen departure from Hmawza, as above explained, could not be completed. Enough, however, was done to uncover masonry work. The men on the east side found traces of a wall running north to south; here the traces were distinct and no difficulty was experienced in uncovering it. On the south, many bricks were unearthed, but they were not in layers or proper courses, and it looked as if a wall there had broken down. On the west traces of another wall were discovered, running parallel to that on the east, but the bricks had much deteriorated and the traces of the wall were indistinct. As far as could be judged, there seems to have been two or rather three terraces built in bricks, each about two feet in height and about three feet or so in depth. Numerous urns were found around the walls, as far as they were exposed of the first terrace, and on the terraces themselves. Hundreds of them were brought to light, above all on the northern side, placed, not only one against another in serried rows, but also one on the top of another, so that three, sometimes four urns were thus superposed. For instance, within a square 2 feet 8 inches on each side there were found 16 urns of different shapes varying in size from six to nine inches in height. Most of these old urns crumbled when touched, and only a few were found in a fairly good state of preservation. The urns uncovered in the course of these excavations must have numbered at least, at a moderate estimate, 1,000 and probably another thousand and more are hidden in the unexcavated area. On the west near the top of the mound, was first found a fragment of a stone slab, 10 inches in thickness and 2 feet in length; it was plain on both sides, and lying at a depth of two feet from the surface. Digging further on, there was found, close to the south-east of the above fragment, a large slab of stone, measuring 3 feet 5 inches by 2 feet 10 inches by 10 inches. This also was found to be quite plain, one side was smooth and the edges bevelled, the other surface was quite rough and unworked. The top was broken, and the fragment referred to above probably formed part of it. This stone was found with its top underneath, which seems to show that it had tumbled down from an

erect position. Not the least traces of writing could be found on it. Close to it were found many pieces of iron on two sides of it that is on the south and east were discovered four rods of iron firmly planted into the ground. They measure from 11 inches to 16 inches in length and about $\frac{1}{2}$ an inch in diameter and their extremities are barbed. Besides these were also found hook like pieces of iron with one end flattened out into which a small hole is bored. In or near many of the urns were placed either a small iron dagger eaten by rust or iron nails. Right underneath the stone slab and near the middle of it was found an iron peg or large pin 20 inches long with one end pointed and the other ending in a large knob. This too was planted upright in the ground. The most interesting find however is the iron plate shown in Plate IV figs (i) and (ii). It is 11 inches in breadth and $18\frac{1}{2}$ inches in its extreme length. It is pierced with 43 nails of three different sizes the largest of which are in the centre and measure each $11\frac{1}{2}$ inches in length the smallest forming the outermost row are each 7 inches long. It was found lying flat with the nails pointing downwards. The use to which this may have been put is a puzzle. It could not have been intended to be nailed against something or other. No beam or log could withstand the pressure of 43 large nails hammered in in very closely serried ranks. It would crack and split. It may have been a symbol representing what we do not know used in funeral ceremonies. The burying of daggers in or near urns can easily be understood for it was an old almost world wide custom to bury the deceased's weapons with his corpse or his bones. The burying of nails in these urns is not quite so easy to explain unless the custom was based on the well known horror of spirits for metal. On that supposition the nails or other bits of iron were buried with the ashes to drive far off the spirits of the dead so that they might not torment the living residing in the surrounding villages. The daggers above mentioned might also have served the same purpose. There is among the lower classes of the Burmese up to the present day a belief that while going about at night no spirit will approach or harm them if they have a bit of iron or metal about them. It is why they seldom or never go out at night in the jungle without a *dah* or a spear or a rod of iron etc.

There probably was a wooden structure erected above the brick terraces but no traces of it were found except perhaps here and there some peculiar dust which on close examination appears certainly to have been wood. From the disposal and arrangement of the urns it seems evident that they were placed in rows and layers on the terraces as deaths occurred and left thus exposed and could not have been buried as they were brought in. The final covering up with earth of the whole site probably took place when no room was left on the terraces for any more urns to be deposited there.

As to the age of this burial ground nothing can be said with any certainty for no traces of any writing were found with the single

exception of a fragment of a broken brick bearing a character resembling the archaic Indian symbol for the number '10' looking like the archaic 'm' lying on its side instead of standing upright'. The use of these symbols was not, as is known, foreign to the Pyus. This alone, if it can be relied upon, would stamp this cemetery as rather old, as there is no doubt it is, but owing to lack of sufficient data, it is impossible to fix its date even approximately. Besides the objects mentioned above, there were also found a few votive tablets bearing effigies of the Buddha which belong to a period between the 11th/12th centuries. This cemetery seems also to point out to an interesting custom of the Pyu people, that is they were in the habit of cremating their dead and burying the ashes in urns, the general custom of the Hindus being to throw the ashes into the river after cremation.

SECTION II

The Epigraphical, Numismatic, Exploratory and other work of the Department and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected (A brief reference only is made to subjects on which special reports have been contributed to the General Archaeological Reports)

33 It was expected that the Second Part of Volume III of the *Epigraphia Birmanica*, containing the Kalyani Inscriptions of Pegu in Talung, a descriptive account and a translation, by Mr C O Blagden, would be issued during the year under report. The three parts above mentioned are in fact completed, but the translation is being revised in the light of a new document. This document is a palm leaf manuscript containing the whole text of the Kalyani Inscriptions in modern Talung discovered by Mr R Halliday of Moulmein, it was a very important and timely discovery, because the text of the stone inscriptions being rather fragmentary and mutilated, the translation of it would have naturally been so and therefore somewhat unsatisfactory. It was at first thought that the text of the palm leaf manuscript should be printed separately by itself, but this text not being an inscription, did not come within the scope of the *Epigraphia Birmanica*. Such a step, moreover, would have left the text of the inscriptions incomplete. It was therefore decided that the best plan would be to supplement the gaps of the stone text by printing at the bottom of each page a portion of the palm leaf text in small types. Unfortunately, the Government Printing Press had not the small types necessary for this purpose, so that new punches have to be made, which must necessarily take some time.

¹ See Plate IX Buhler's "Indian Paleography."

Again as has been said above the translation of the lithic text will have to be revised in the light and aid afforded by the palm leaf manuscript. It is hoped that this very important work will be completed and issued during the official year 1924-25.

34 In paragraph 40 of my last year's report reference is made to the discovery at Sbwebo of Alaungpaya's Clock tower Bell. This bell is inscribed with cabalistic squiggles both inside and outside and with numerous mantras. The outside of the bell may be divided into two parts. In the upper part is a line of inscription in Burmese—it is an invocation and reads as follows—

စေလူလူ၊ စတရာတာလူမျိုးများထည့် ကျော်ကြာသတင်စေရန်ခွင့် ကိုမညှဉ်းမသင့်ပုံ
ကန်ဝန်တောင်မင့်ညွှတ်သထွတ်ပတ်ကုန် စမျှလန်ကိုထူကြိမ်ခိုင်းတော်မူစေသောင့်၊

which means Success! May the one hundred and one nations¹ hear and spread the news (of the King's power) the subduer of foes and may they obey his commands and be submissive to him and may he (the King) rule over the whole of Jambudipa.²

In the lower part on one side there is the figure of a lion with mantras inscribed around and within it and on the opposite side in a row and in the order given are seen a lion a tiger an elephant and a serpent (naga). Around each of these figures are verses or mantras written in the usual jumbled up jargon of such compositions. Their general sense is an invocation to each animal around which they are asking their aid and expressing a desire that all the King's enemies may be blotted out.

The above quoted one line of inscription is almost word for word identically the same as that on the bell in the Clock tower of King Nyaung Yan Mintara (1599-1605) and which was inscribed on the advice of the British Akyaw Bishop (ဗာမိသက္ကတဘုရားကြီး) in a letter he wrote to that King in 1599.³

35 In paragraph 32 of my Annual Report for the year ending 31st March 1922 a reference is made to the examination of the dates in Burmese inscriptions by the Hon'ble M. R. Ry. Diwan Bahadur L. D. Swamikannu Pillai, Avargal, I. S. O. President of the Madras Legislative Council. The same scholar has now very kindly supplied us with the English equivalents of the dates in the 'Original Inscriptions collected by Bodawpaya in Upper

¹ The Burmese divided the world known to them among 101 races.

² Jambudipa here means India and the Farther East.

³ Collection of letters written by Bishops to the Kings of Ava (အဝင်းထို့တတ်တတ် ထရာတင်ထို့တွင်းဝင်း) manuscript in this office library.

Burma and a list of them is given as Appendix H to this Report. In connexion with these dates the Hon'ble Mr Swamikannu Pillai writes as follows —

I now enclose the results together with an abstract showing the Chronological peculiarities in dating *e.g.* whether the years mentioned in each inscription is a current or an expired year and whether the year of the Jovian cycle quoted in the inscription is current or expired. In only 34 cases out of the 242 examined I found it possible to verify the date quoted in the inscription according to the *current* year both by the Sakkarij era and the *current* year of the Jovian cycle. For convenience of reference I append a table showing the sequences of Jovian years from Sakkarij 399 to Sakkarij 890. There were also 34 cases in which current Sakkarij years were quoted but no Jovian year.

A certain number of the inscriptions could be verified only on the assumption that the year of the Sakkarij era quoted was an expired not a current year, the number of such inscriptions containing *expired* Sakkarij years is 57. I am disposed to regard the citation of expired Jovian years which was found in only eight cases as altogether exceptional. The total number of inscriptions which have been found to be capable of being verified is 152 out of 242 not a bad proportion. In 76 cases the details of date were not verifiable being apparently irregular and in 13 cases the details were not sufficient for verification.

I do not know if you have been supplied with a copy of my Ephemeris in seven volumes published last year by the Government of Madras for the years A D 700 to A D 1799. In Volume I Part II of this publication I included in accordance with what I believe was your own desire, a brief account of the first set of Burmese inscriptions which I verified and sent to you. This matter will be found at pages 129 to 137 of the work in question. I do not think that there was any question of a Jovian year in any of those inscriptions though Jovian years are regularly found in most of the Bodawpayi inscriptions.

Abstract

I	II	No. of cases	Explanation of Abbreviations
C	C	34	I Column
C	E	2	C = Verified for Current year
C	N	25	E = Verified for Expired year
C	—	34	N = Not verifiable
E	C	17	N = Not verifiable for want of details
E	E	4	
E	N	12	II Column
E	—	24	C = Jupiter's place—verified for Current year
N	C	33	E = Jupiter's place—verified for Expired year
N	E	1	N = Jupiter's place—verified for Neither year
N	N	16	— Year not quoted
N	—	26	
N	C	7	
N	E	1	
N	N	1	
N	—	4	
E Heinmat year		1	
		<hr/> 242 <hr/>	

(1)	No as per list below	Verified for Current or Expired Sakkaraj year or not verifiable	Jupiter's place verified for Current or Expired year or not verifiable	(4)	No. as per list below	Verified for Current or Expired Sakkaraj year or not verifiable	Jupiter's place verified for Current or Expired year or not verifiable	(7)	No as per list below	Verified for Current or Expired Sakkaraj year or not verifiable	Jupiter's place verified for Current or Expired year or not verifiable
1	C	N	N	34	E	N		67	C	C	
2	C	N	N	35	E	N		68	C	C	
3	C	N	N	36	E	N		69	C	C	
4	E	N	N	37	E	N		70	E	N	
5	N	N	N	38	N	N		71	E	N	
6	N	N	N	39	N	N		72	E	N	
7	N	N	N	40	E	N		73	C	C	
8	N	N	N	41	E	N		74	C	C	
9	N	N	N	42	N	N		75	C	C	
10	N	N	N	43	N	N		76	C	C	
11	N	N	N	44	E	N		77	C	C	
12	C	N	N	45	E	N		78	C	C	
13	N	N	N	46	E	N		79	C	C	
14	N	N	N	47	E	N		80	E	N	
15	E	N	N	48	E	N		81	E	N	
16	N	N	N	49	E	N		82	C	C	
17	N	N	N	50	N	N		83	C	C	
18	N	N	N	51	C	N		84	C	C	
19	E	N	N	52	C	N		85	C	C	
20	N	N	N	53	C	N		86	C	C	
21	C	N	N	54	C	N		87	C	C	
22	C	N	N	55	C	N		88	E	N	
23	C	N	N	56	C	N		89	E	N	
24	C	N	N	57	E	N		90	E	N	
25	C	N	N	58	N	N		91	N	N	
26	C	N	N	59	N	N		92	N	N	
27	C	N	N	60	N	N		93	N	N	
28	C	N	N	61	E	N		94	C	C	
29	C	N	N	62	E	N		95	C	C	
30	C	N	N	63	E	N		96	N	N	
31	C	N	N	64	C	N		97	N	N	
32	E	N	N	65	N	N		98	C	C	
33	C	N	N	66	E	N		99	C	C	
100	C	N	N	132	C	N		164	C	C	
101	C	N	N	133	C	N		165	C	C	
102	C	N	N	134	E	N		166	N	N	
103	C	N	N	135	E	N		167	N	N	
104	C	N	N	136	C	N		168	C	C	
105	C	N	N	137	C	N		169	E	N	
106	C	N	N	138	C	N		170	E	N	
107	C	N	N	139	E	N		171	C	C	
108	E	N	N	140	E	N		172	N	N	
109	E	N	N	141	E	N		173	N	N	
110	N	N	N	142	C	N		174	N	N	
111	C	N	N	143	C	N		175	E	N	
112	C	N	N	144	C	N		176	N	N	
113	E	N	N	145	N	N		177	C	C	
114	E	N	N	146	N	N		178	C	C	
115	E	N	N	147	N	N		179	C	C	
116	E	N	N	148	N	N		180	N	N	
117	N	N	N	149	N	N		181	E	N	
118	C	N	N	150	N	N		182	E	N	

Table of Jovian Years quoted in Burmese Inscriptions

Sakkaraj years

Jovian year	399	411	423	435	447	459	471	483	495	507	519	531	541	555	567	579	591	603	615	627
Chaitra	400	2	4	6	8	460	2	4	6	8	520	2	4	6	8	560	2	4	6	8
Varākhya	1	3	5	7	9	1	3	5	7	9	1	3	5	7	9	1	3	5	7	9
Jyeshtha	2	4	6	8	10	2	4	6	8	10	2	4	6	8	10	2	4	6	8	10
Ashādhya	3	5	7	9	11	3	5	7	9	11	3	5	7	9	11	3	5	7	9	11
Śrāvina	4	6	8	10	12	4	6	8	10	12	4	6	8	10	12	4	6	8	10	12
Bhādrapada	5	7	9	11	13	5	7	9	11	13	5	7	9	11	13	5	7	9	11	13
Āṣvina	6	8	10	12	14	6	8	10	12	14	6	8	10	12	14	6	8	10	12	14
Kārtika	7	9	11	13	15	7	9	11	13	15	7	9	11	13	15	7	9	11	13	15
Māgshira	8	10	12	14	16	8	10	12	14	16	8	10	12	14	16	8	10	12	14	16
Pūṣha	9	11	13	15	17	9	11	13	15	17	9	11	13	15	17	9	11	13	15	17
Nāgha	10	12	14	16	18	10	12	14	16	18	10	12	14	16	18	10	12	14	16	18
Phalguṇa	410					470					530					590				

Sakkaraj years

Jovian year	639	651	663	675	687	699	711	723	735	747	759	771	783	795	807	819	831	843	855	867	879
Chaitra	640	2	4	6	8	700	2	4	6	8	760	2	4	6	8	820	2	4	6	8	880
Varākhya	1	3	5	7	9	1	3	5	7	9	1	3	5	7	9	1	3	5	7	9	1
Jyeshtha	2	4	6	8	10	2	4	6	8	10	2	4	6	8	10	2	4	6	8	10	2
Ashādhya	3	5	7	9	11	3	5	7	9	11	3	5	7	9	11	3	5	7	9	11	3
Śrāvina	4	6	8	10	12	4	6	8	10	12	4	6	8	10	12	4	6	8	10	12	4
Bhādrapada	5	7	9	11	13	5	7	9	11	13	5	7	9	11	13	5	7	9	11	13	5
Āṣvina	6	8	10	12	14	6	8	10	12	14	6	8	10	12	14	6	8	10	12	14	6
Kārtika	7	9	11	13	15	7	9	11	13	15	7	9	11	13	15	7	9	11	13	15	7
Māgshira	8	10	12	14	16	8	10	12	14	16	8	10	12	14	16	8	10	12	14	16	8
Pūṣha	9	11	13	15	17	9	11	13	15	17	9	11	13	15	17	9	11	13	15	17	9
Nāgha	10	12	14	16	18	10	12	14	16	18	10	12	14	16	18	10	12	14	16	18	10
Phalguṇa	650					710					770					830					

36 The Annual Report of this department begins as a separate publication with the year 1902. The Report not only gives information and details as to the progress of conservation of ancient monuments but also contains many short papers on a multiplicity of subjects the result of research work for each year bearing on history philology epigraphy iconography architecture etc. papers throwing new light on the same subject are often scattered in different reports. Exclusive of this present report 22 have already been published and it is not always easy to find all the paragraphs or papers referring to any one subject among those 22 publications. One has to wade through them patiently with a consequent loss of time and I confess not seldom of temper. To remedy this a complete index to the Annual Reports from 1902 to 1923 inclusive with references and cross references has been compiled. The compilation is now completed and is being revised and corrected. It is hoped it may be ready for the press and issued during the present official year. The usefulness of such an index will be readily understood and will no doubt be of much use to persons interested in things Burmese.

37 Reports on the discovery of inscription stones both in Talung and Burmese were received from time to time but owing to their being situated in out of the way places which are difficult of access and to the employment of the staff on other duties elsewhere no estampages of new inscriptions were procured during the year. However this office succeeded in preparing estampages of 67 short inscriptions which were found on votive tablets and bricks discovered in the course of excavations conducted at Hmawza Prome during the year under report (vide Appendix G I). They consist of short inscriptions in Pyu and Nagari characters and old Indian numeral symbols. Thirty nine new coins were received during the year for the Coin Cabinet of the Phayre Provincial Museum Rangoon. They are all Indian coins presented to the Phayre Provincial Museum by the various Provincial Governments and Institutions in India. A list of them is given in Appendix G II. There is no record to make under 'treasure trove coins found in Burma'.

ARCHAEOLOGICAL FINDS

38 This year has been on the whole poor in finds, not only are they few but most of them excepting those found at Hmawza and at Mokti in Tenasserim are of little value from the archaeological point of view. For the finds made at Hmawza (Old Prome) see paragraphs 31 and 32 of this report.

Mr F Barclay Deputy Commissioner Meiktila sent to this office for examination and report a terra cotta votive tablet unearthed at Kandung Village Meiktila District situated about six miles from Meiktila on the Meiktila Yamethin Border Road. The circumstances which led to the discovery of this tablet is one not infrequent in this province that is digging by the indefatigable treasure hunter. In the present case the circumstances were as follows. A certain hermit was visited by *nats* and told to dig for treasures at a place they designated. He immediately instructed Mung Tu Mung Headman of Kandung Village to dig at the spot indicated. The latter did so with the help of some villagers and found the tablet above mentioned with some broken pieces of large bricks. The tablet bears an image of the Buddha seated in the *bhumisparśa mudrā* that is with the tips of his fingers touching the ground. He is under the Bo tree. These votive tablets are among the most common. There are still faintly visible under the Buddha's feet two lines of inscriptions but the letters are so much abraded that it is not possible even to make out to what script they belong. But such tablets were common in Burma only during the period between the 11th and 13th centuries. The place where it was found appears to have been the site of an old *pagoda* where on further digging objects of antiquarian value might perhaps be discovered. The Deputy Commissioner was requested to let me see a few more tablets on which the inscription is clear and distinct if any should be found.

J9 Mung, Me ISO KSM Deputy Commissioner Prome brought to my notice for such action as might be deemed necessary the fact that owing to heavy rains the Myinbahu Pagoda at Shwe laung gan in the Prome District had toppled down. This pagoda is not a protected monument and is not borne on the list of monuments conserved at Government's expense. In view of this fact nothing could be done to it in the way of repairs by this department. It was therefore suggested that the Buddhists in the neighbourhood might be persuaded to carry out the necessary repairs to it at their own cost if they considered it desirable. The tradition among them says the building is an old one and it was expected that some antiquarian objects might be found either in the relic chamber or among the *debris*. The Deputy Commissioner was accordingly requested to make an enquiry to make sure as to whether any such objects had been discovered and if so to send to this office a representative selection. The Deputy Commissioner kindly complied with the request and sent three of the finds namely—(i) a brass horse (ii) a brass bullock and (iii) a brass elephant. On examination these finds were found to be somewhat modern and not possessed of any artistic or archaeological interest they were consequently returned to the finders.

40 Mr D B Petch ICS Assistant Settlement Officer No 3 Party Shwebo brought to my notice the discovery of an image about two feet in height near the ruins of a pagoda at Halingyi near Shwebo, it is now said to be in the possession of Mr S Drawson Superintendent of World's River Circle Mawmyo. At my request he kindly sent me two photographs of it for examination. The image represents a dvārapāli or gate keeper such as are usually found at the entrance to temples and pagodas. He holds a club in his right hand against his right shoulder. Its technique shows it to be a modern statue not much more than 100 or 150 years old at the most.

41 Mr H L Stevenson ICS Commissioner Fennyasseri Division Moulmein forwarded to this office a copy of a report from the Township Officer Tavoy on the discovery of antiquarian objects in a paddy field near the Mokti Village Tavoy and not far from the Mokti Pagoda. This Pagoda is said by the local tradition to have been built by Suva Thihla King of Wedu in 1438 A.D. he enshrined therein an image of the Buddha carved out of a branch of the Bodhi tree which had miraculously drifted over from Ceylon.

The finds consisted of —

- (1) a stone image of the Buddha in the sitting posture
- (2) about 300 terra cotta votive tablets each measuring about 4½ inches in height of which about 150 are said to be in a good state of preservation
- (3) two slabs of stone bearing inscriptions which have unfortunately been badly defaced
- (4) an anklet made of silver and copper
- (5) four silver rings
- (6) two copper rings
- (7) three pieces of metal probably an alloy of silver and copper
- (8) one small bracelet made of silver and copper, and
- (9) two gold rings

At my request the Deputy Commissioner Tavoy kindly supplied me with eight of the votive tablets mentioned in item (2) above and with two copies of photographs the first containing the stone image mentioned in item (1) and some votive tablets mentioned in item (2) all in a group and the other containing three of the votive tablets from among the lot mentioned above showing the inscriptions on their reverse face and the rings and other metallic objects. The photographs are too small to be of any use for our purpose but they give an idea of the Buddha and metallic objects. The stone image is that of the Buddha in the common earth touching attitude. It has been much defaced and the photograph being small gives a poor picture of it, so that it is

difficult to state anything certain with regard to its age. The rings and other metallic finds as seen in the photograph do not help us much in the matter either but it is plain they are rough and of unskilled workmanship.

The votive tablets the originals of which I was supplied with bear, on the obverse face an image of the Buddha in the earth touching attitude. Of these eight tablets four were pretty well preserved but the other four were merely fragments. I examined the inscriptions on the reverse of the first four tablets they are all in Ilaing as well as those in the photographs sent me by the Deputy Commissioner. The writing is cursive and the language somewhat archaic.

The first may be read as follows —

I ka il buddha tiriya
wo dii tiriya poy ga
samin Sri Tribhuvanaditya
adhammarac samben Anandajeyya
bhikku ma ma ma Dawa ma
I t bura t[ur]

This (image of the) Buddha was made and dedicated by the servant of our lord His Majesty King Sri Tribhuvanadityadhammarac the *samben* Anandajeyyabhikku in charge of Taxon.

The second is peculiarly worded though I think clear enough it mentions that the image of the Buddha is made of earth (*terra cotta*) it reads —

II ka lan pwo
n ma lit
kek lon
Wrow Hun plen
ma kandam ti

This image of Buddha of Hun plen son of Wrow was made of earth by the *kalin* Pwon. That is the *kalin* named Pwon had (the mould for) the terra cotta tablet made on behalf of Hun plen who was son of Wrow.

The third inscription is the longest the first part is the same as No I except for the two last words of the latter the last part consists of a pious aspiration —

III kaak luddha tiriya wo
dik tiriya poy ga samin Sri Tri
bhuvanaditya [adhammarac] samben An
[andajeyyabhikku] kran ma ma Dawa ma la
t[ka il tiriya dya ky ka ca]
or ey dik [ka dya] rha
n twa s tiri

This (image of the) Buddha was made by the servant of our lord Sri Tribhuvanadityadhammarac the *samben* Anandajeyyabhikku in

¹ It is uncertain whether this is *lay* or *inay*.

charge of Tavo. When the Lord becomes Buddha may I be an arhat disciple of the Lord'

There were several tablets bearing the same inscription as No 111 it is by comparing them all and filling in the doubtful passages that the text as it reads above has been settled

A *sambet* (Burmese *thambyn*¹) was an official in administrative charge of a group of many villages and small towns the word *thambyn* is now no more in current use in Burmese. A *kalan*² (same in Burmese), was a small official in charge of only one village. The expression *kalan* is still used in the compound *thungyi thalan* (where *thalan*—*kalan*). These two words are first found used in Burmese in inscriptions of the 12th century they may be loan words from the Pāli.

It will be noticed from the above that the tablets make mention (i) of a king by his style Sri Tribhuvanavardityadhammaraja (ii) of an official also by his title *Anantayezayon* and (iii) of a town Dvay. No date is given but the tablets probably belong to a period which may be ascribed to the 11th—13th centuries. As the style of the king as given above is common to nearly all the kings of Pagan³ it does not help us in determining which king it refers to. The title on the tablets is only the first part of a fuller one probably for shortness sake and may refer to Kyazittha (1084-1112 or Alungsithu (1112-1168) or another king. The mention of Dvay that is Tavo is interesting because this is the first time it is found mentioned⁴ in an original document of so early a date.

It is most unfortunate that the writing on the stones mentioned as item (3) of the finds at Mol is so defaced. Tenasserim has never been seriously explored the probability is that a careful survey would reveal many interesting facts from the archaeological point of view.

42 Mr Ba U Chinese resident of Mandalay sent to this office a small bronze statue bearing on its pedestal below the Buddha's feet a short Chinese inscription consisting of nine characters with a request that he might be favoured with a translation. The statuette belonged to Mr Ba U's father now deceased who obtained it from a Siamese Buddhist monk travelling in Burma but the place of its manufacture in China is unfortunately unknown. The statuette very delicately modelled is 7½ inches in height. It represents the Bodhisattva before he attained Buddhahood meditating under the Tree of Wisdom at Bodhi Gaya. It is of the type known in Burma as *Jabupadé* (*Jambupati*) that is although wearing the monacal robes he wears a crown ear rings and necklets and his arms are adorned with bracelets and armlets. He is seated in the *dhyāna mudrā* or attitude of meditation that is

¹ For the explanation of these terms see *Kavilakkhanad panī* page 174 *Rajasevakad panī* page 328.

² In this connection see note in paragraph 44 page 25 of my Annual Report for 1920.

seated oriental fashion with the feet resting on the thighs the soles up his hands rest on his right leg open the right hand placed palm upward on the left one The inscription is inscribed on the lower part of the throne and runs as follows —

大 清 乾 隆 庚 寅 年 敬 造

Ta T sing kien lung keng in nien ling tsao" which tells us that this image was made with reverence in the year 1770 during the reign of the Emperor Kien lung of the Manchu Dynasty

Kien lung reigned from 1736 to 1796 A D It is during his reign that the Chinese suffered severe defeat at the hands of the Burmese Three times from 1765 to 1767 the Chinese invaded Burma through Yunnan, but were beaten and their general Ming Joei died during the last expedition (1767) Kien lung vexed at these repeated defeats at the hands of barbarians ordered a more formidable invasion in 1769, but the Chinese were met by three converging Burmese armies and completely routed and they were glad on the 13th December 1769 to sign a treaty of peace friendship and commerce This last expedition was an unqualified disaster the Chinese in their retreat dying from hunger and cold in the mountains

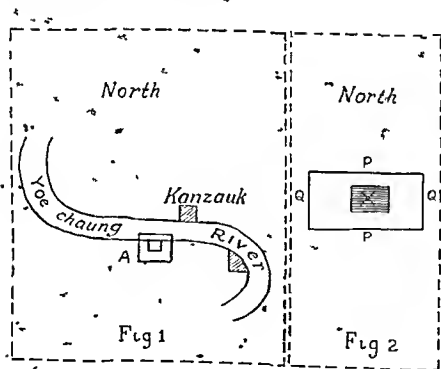
Summary of the work done by Maung San Shae Bu Honorary Archaeological Officer for Arakan for the year 1923-24

43 During the year under report the repairs to the Shitthaung Temple Conservation were continued by an additional grant of Rs 2 500 from Government and by contributions from the generous public whose interest in the monument remains as enthusiastic as ever it was before The whole of the debris lying in the temple court in front has now been cleared and the frontage of the temple has been repaired and strengthened The wall surrounding the temple court has also been cleaned and repaired The repairs to the stone stairway leading up to the first terrace is now completed but the Trustees have unwisely introduced an innovation by the erection of an ornamental arch over it At present owing to the glaring obtrusion of surki and cement the building looks somewhat modern but the passage of a single rainy season is bound to bring about the necessary changes of colour that will harmonize with the antiquity it enjoys With the progress of the paddy season subscriptions are coming in steadily for the continuation of the work in the following year and the annual festival which is to take place shortly will be the means of realizing a substantial amount from the pious public

The repairs to the Nanthigan Tark at Mrobaung and the clearing of the surrounding grounds entirely by public subscription is a notable achievement of the year A separate account of the work embodied elsewhere in this report.

44 The headman of Kanzauk Village, Kyaukse Township reported that a portion of a hitherto buried stone chamber had been exposed by the corrosive action of the river which overflowed its banks during the last rainy season. In order to understand the situation better it is first of all necessary to make a few geographical comments which I trust will prove intelligible.

The Yoe chaung is a very tortuous river more so than most rivers in Arakan. This tendency is rather exaggerated in its upper reaches where the present site is situated. Owing to the force of the current the stream has not preserved its ancient course and in the passage of centuries it has changed its direction more often than other rivers in Arakan. At Kanzauk Village the river is about a hundred yards broad. The site marked "A" in figure 1 given below is situated on the right bank opposite the village and between the two bends of the river which are about 500 yards apart. It is closer to the lower bend.



- In the old days the general appearance of the site resembled a large tank (figure 2). The people said that it seemed to them to be a large mound with some vegetable growth on it and the sides P and Q were very much like bunds. The intervening space was somewhat deep, permitting the accumulation of rain water and giving it the general appearance of a large tank so common in villages in Arakan. At the

present day this so called trail has silted up and paddy is being cultivated in it while the violence and frequency of rains has washed away the mud bands P and Q leaving only their traces which can however be distinctly made out.

The mound N is covered on top strewn about with loose dressed sandstones between which small plants have thickly sprouted up. Owing to the irregular nature of the surface I could not get the exact measurements but approximately the walls are 67 feet square made up of roughly dressed sandstones. The intervening spaces between the stone building and the mud bands show the following measurements from N to Q 115 feet approximately from N to P 56 feet approximately. This year the intensity of the monsoon caused an overflow of the river. When the water subsided much of the right bank was washed away and the people were surprised to find a portion of a stone wall exposed to view at a place where they least suspected. Then and then only did the people recall to mind some unusual incidents connected with the place. They remembered that some forty years ago when the river was further away from the spot there were distinct traces of an ancient stone stairway leading down to the water's edge. They also reported that a couple of brass cannons with a few shots were found on the bank and subsequently made over to Government.

The headman at first assured me that he could get men to assist in excavating the site but when I went there the people braked out of it because of a current superstition which threatened death to any one who was in any way associated with the opening of the chamber. It is a great pity that funds will not permit the excavation of this site. The cause of archaeology must suffer in consequence for without excavation local history cannot be fully corroborated nor can fresh light be thrown on the annals of the country.

Historically this area is important. It is situated within the site of the great fortified city of Shwepyithar which so men such as the waning fortunes of Arakan mysteriously disappeared and which Sphinxlike is destined to reappear in all the splendour of her prime glory (ကျိၤ ခၢ် သာသနာၤ ကျိၤ သုတေသနာၤ ထုတ်ဖော်ၤ ခုဒ္ဒိၤ ချီၤ သုဒ္ဓိၤ) .

At the present day there are insignificant ruins scattered far and wide not numerous. Lying in the solitudes of a neighbouring hills and forests. But in the 15th 16th and 17th centuries according to the Arakanese Mahawmyaz Shwe nmye dhammatthet which was composed by Wundwin Amat in 1536 A.D. the village of Wundwin (really Wundwin) which is less than a quarter of a mile from the site in question was the headquarters of the Superintendent of Cotton Cultivation. For the whole locality for miles around was under that crop in the old days. There were also enormous godowns for storing the raw material which under a system of Government control was exported to foreign countries. The present building could not have been a godown for it would be too

small for the purpose. But it is possible to imagine it to have been some strong room or a treasury in which local wealth or wages were deposited.

45 The hill that faces the town of Kyauktan on the opposite bank of the river Kaladan was in the ancient times known as Sakaun. From the immemorial past it has been the object of the deepest veneration by the Arakanese because it was on its summit that according to the tradition the Buddha for the first time alighted in Arakan some five centuries before the Christian era. Tradition also has it that a few centuries later, King Asoka in order to commemorate the spot caused a small stone stupa to be erected on it. But in subsequent ages kings of Arakan enlarged upon this building or repaired it so as to perpetuate the memory of his distinguished visit. Many years ago before the jungle quite reclaimed its own there were distinct traces of stone buildings at the foot of this hill where blocks of sculptured stone could be seen lying about. One such stone was found last year and brought away to Akyab. It measures 2 feet in height one foot 4 inches in breadth and 5½ inches broad. There are two figures each one foot high executed in high relief. One of these is the Buddha on a high seat. The legs are crossed and the knees are raised somewhat. The ring finger of the right hand which is above touches the accompanying finger of the left which is below. The hands are close to the chest. The right palm faces the left. The fore and middle fingers are slightly flexed and point upwards towards the left shoulder. The left palm faces upwards with all the fingers half-bent. But both the hands and feet are slightly damaged. Drapery is indicated by a fold above the right knee and by the terminal of the uttarasanga which falls in graceful folds over the left shoulder. The head is slightly bent forward and has a nimbus around it. The whole attitude suggests the Dharmachakra mudra of teaching. The interest in this figure lies in the fact that it does not resemble the mystic gesture of any known school in India where the united tip of the index and thumb touches one of the fingers of the left hand.

In front and below the Buddha sits a figure on the ground. His highly ornamental headdress the elongated and picturesque pendants of the ears which fall on the shoulders the broad girdle the costly necklace and the gem set band round the left arm distinguish him as a person of no small importance. He is probably a prince or a king. His legs are also crossed both knees are raised and somewhat outspread. The right hand grasps the right leg above the ankle. The left hand holds the upper right arm. The head is slightly bent to the left. The face is also turned to the left and looks down as if in deep thought.

The features of both figures are distinctly Arakan though those of the Buddha are slightly rounder than those of the prince. The picture is a

whole exhibits workmanship of a very high order and the lower figure especially very much resembles that which is to be found in the south west corner of the second terrace of the Mahamuni Temple. Hence they are probably of the same school and belong to the same age—namely the twelfth century, during which the Mahamuni image was transported and enshrined at the present site by King Datha Raza (1153-1165) of Arakan. Since the building to which this panel belonged is no longer in existence it is difficult to give it a definite place in the general scheme of decoration but it is possible that it originally formed one of a series of pictures illustrating the life of the Master.

For purposes of better understanding and appreciation Maung Phaw Zan U the Drawing Master of the Government High School Akyab has made a pencil study of it. A photograph of his work is reproduced here (Plate IV).

46 During the year under report some of the residents of Mithaung, stimulated by Maung Kyaw Tun the Township Judge of the place undertook the repairs of a large square tank known as Nanthia Kan. As a result of several meetings over which he presided volunteers were sent round to collect subscriptions both within the town and in the village within the township. Meanwhile a committee was formed to supervise and control the work of repairs and a scheme was formulated with the object of laying out the adjoining grounds in a proper manner so that visitors to the place might enjoy the greatest amount of pleasure and profit. The committee recognizes the bigness of the scheme but it hopes that if the work is divided up into parts and if each part is undertaken every year, the whole thing will be accomplished in course of time. For this year the total subscription came up to Rs 2 500. The whole of this sum was spent in clearing the tank thoroughly and restoring the loose slabs of stone and brick into their proper places. The broad flight of steps on the western side has also been repaired. The adjoining grounds have been cleared of vegetation and a rest house of modest dimensions has been built. The stone inscription broken into two pieces and on which there is no longer any writing owing to frequent washing of clothes on it is now set up again. Fortunately the entire text survives and the Committee hopes to restore it in the no distant future. With the expenditure of the money collected the work on it has now ceased. But it will be taken up again at the end of the next monsoon and so on till the whole programme is carried out.

The Nanthia Kan is a large square tank lying in the north east corner of the second enclosure of the place. All the four sides are dressed with bricks and the bottom is evenly laid out with slabs of sandstone. Within its four corners and on the parts above the surface of the water, there are four square stone pillars on each of which are dwarfs carved in low relief. In the centre of the tank stands a tall wooden pillar.

The wooden "huthia" which originally surmounted it is no longer in existence. This tank was originally dug by Min Pha Lung (1571-1593), the sixteenth king of the Mroha U Dynasty. When the Burmese occupied Arakan, it was found to be in a state of disrepair. So the then Governor of Dmyawaddi (Arakan), Tahpmyingyi Mahamyingyi Kyaw Zaw, had it thoroughly repaired. This meritorious work was completed on Wednesday the 9th waxing of Putho in Sakkaraj 1183 B.E. (1821 A.D.) and is recorded on a stone, a transcription and translation of which are given at pages 17-19 of Dr. Forchhammer's "Arakan."

CHAS DUROISELLE,

Superintendent Archaeological Survey, Burma.

MANDALAY, 23rd May 1924

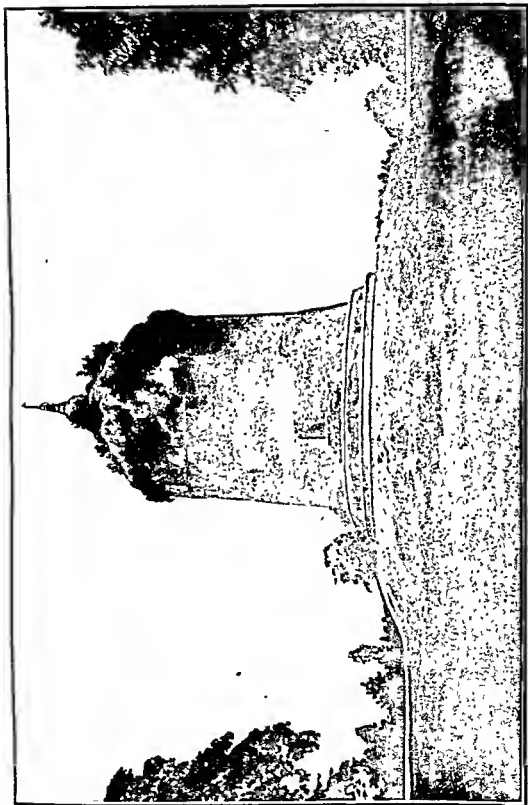


PLATE I

The Bawhawgyi Pagoda at Hmawza East view before excavation

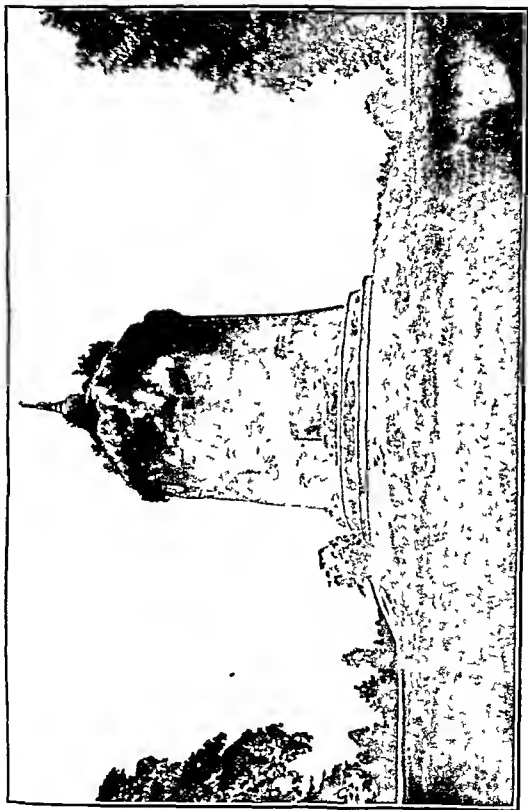


PLATE II

Bawbawgyi Pagoda at Hmawza showing part of the Terraces uncovered

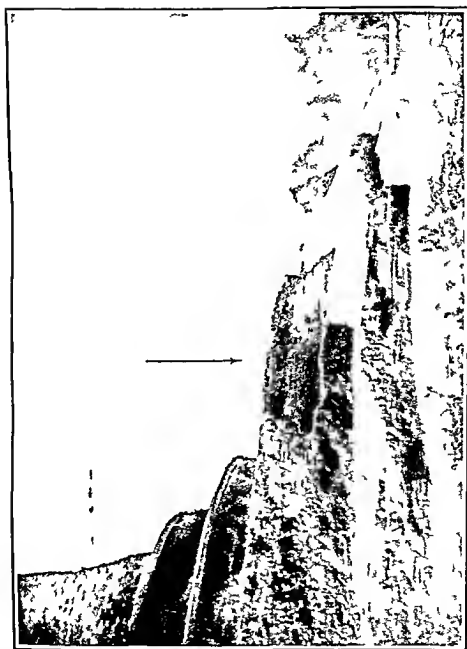


PLATE III

Bricks with Pyu numeral symbols found at the Bawbawgyi Pagoda, Hmawza—

FIGURE 1 —The symbol for 4

FIGURE 2 —The symbols for 5 (on the left) and 3 that is 53

FIGURE 3 —The symbols for 90 and 3, that is, 93

FIGURE 4 —The symbols for 1,000 and 6, that is, 1,006

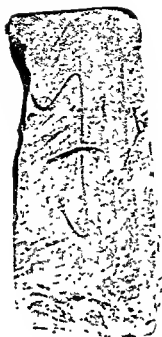


Fig 1



Fig 2



Fig. 3



Fig 4

PLATE IV

FIGURE 1 —An iron plate with nails found at the Pyu Burial Mound near Yahandakan Village Hmawza top view

FIGURE 2 —An iron plate with nails found at the Pyu Burial Mound near Yahandakan Village Hmawza side view

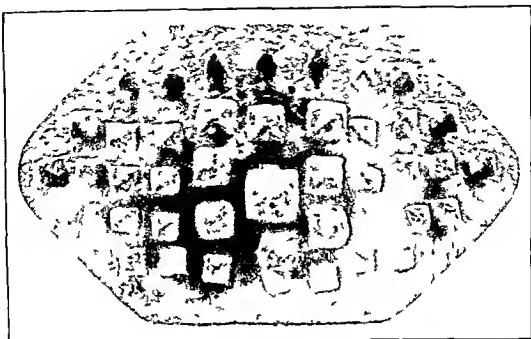


Fig 1

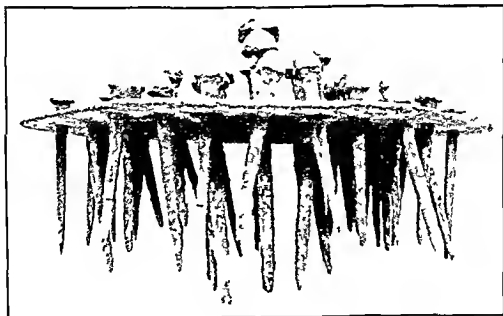


Fig 2

PLATE V.

Stone Scripture found at Kyauksew, Akyab District.



-APPENDIX C—continued

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1924—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1923-24	Amount spent during the year 1923-24	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs	Rs	Rs	
		(b) ANNUAL REVENUES				
		<i>Recurring Charges</i>				
Hanthawaddy	Syngun	Wages of Caretaker to the old Portuguese Church	200	200	202	
	Mandalay	Palace buildings	3 600	3 600	3 653	
	Do	Wages of Durwans of Palace buildings	3 000	3 000	2 149	
	Do	<i>Pyatthals</i> on Fort Walls	4 400	4 400	3 982	
	Do	Remains of Atumashu Kyung				
	Do	Shwenandaw Kyung				
Mandalay	Do	Sangyaung Monastery				
	Do	Thudama Kyung	1 000	1,000	1 000	
	Do	Silin Monastery				
	Do	Myadung Kyung or Queen's Monastery				
	Do	Tuktaw Monastery				
	Do	Tawgyag Kyung Pa goda	100	100	100	
		Carried over		12 300	11 086	

APPENDIX C—continued

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Cycle during the year ending the 31st March 1924—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1923-24	Amount spent during the year 1923-24	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Brought forward		R	Rs	
		(b) ANNUAL REPAIRS—contd		12 300	11 086	
		Recurring Charges—contd				
Mandalay	Mandalay	Tomb of King Mindon				
	Do	Tomb of Queen Sin byumayin				
	Do	Tomb of Medawgyi mother in law of Mindon				
	Do	Tomb of Nanma dawgyi				
	Do	Tomb of Medawgyi (Laungshwe Queen) Queen of Mindon	100	100	118	
	Amirapura	Tomb of Bodaw pyi				
	Do	Tomb of King Bagyidaw				
	Do	Tomb of Shwebo Min				
	Do	Tomb of King Mindon's mother				
	Do	Taungthaman Kyauktawgyi Pagoda	100	100	82	
	Do	Pangon and Shwe dail	100	100	102	
		Carried over		12 600	11 388	

APPENDIX C—continued

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1924—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1923-24	Amount spent during the year 1923-24	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Brought forward		Rs 12 600	Rs 11,388	
		(b) ANNUAL REPAIRS—contd				
		Recurring Charges—contd				
Kyaukse	Kala gyaung	Clearing jungle around Nandawye Pagoda	180	180	180	
	Do	Clearing jungle around Let the Pagoda				
	Do	Clearing jungle around Chanthaya Pagoda				
	Ebya	Clearing jungle around Shwezigon Pagoda				
	Metkaya	Clearing jungle around Shweyaung daw Pagoda				
Katha	Tagaung	Clearing jungle around Zina aung gyi Shwebontha Pagoda	240	240	240	
	Do	Clearing jungle around Shwezigon Pagoda				
	Maing daung	Clearing jungle around Mosadaung Pagoda				
	Mya daung	Clearing jungle around Paung daw u Pagoda				
		Carried over		13 020	11 808	

APPENDIX C—continued

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1924—contd

District.	Locality	Name of work in description	Amount of sanctioned estimate.	Allotment for the year 1923-24	Amount spent during the year 1923-24	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs	Rs	Rs	
		Brought forward		13 020	11 808	
		(b) ANNUAL REPAIRS—contd				
		Recurring Charges—contd				
Shwebo	Shwebo	Alaungpaya's Tomb	20	20	14	
	Do	Shed over inscription stone in Court House compound	10	10	9	
Sagaing	Sagaing	Tupayon Pagoda	135	135	124	
	Do	Inscription shed	100	100	91	
	Ava	Okkyauing Monastery	150	150	141	
	Mingun	Tazung and Dell	150	150	104	
	Do	Sabyune Pagoda	240	240	210	
	Do	Pondawpaya or Model of the Mingun Pagoda	50	50	38	
Pegu	Pegu	Pali stone shed and an old buoy	40	40	33	
Prome	Hmawza	Bawbawgyi Pagoda	300	300	300	
	Do	Bebe Pagoda				
	Do	Lemyethazi Pagoda				
		Carried over		14 215	12 872	

APPENDIX C—concluded

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1924—concl'd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1923-24	Amount spent during the year 1923-24	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs	Rs	Rs	
		Brought forward		14 215	12 872	
		(b) ANNUAL REPAIRS concl'd				
		Recurring Charges— concl'd				
Mingyem	Minnan thu	Sulamani Pagoda (spent) Rs 380				
	Myiopa gan	Manuha Temple (spent) Rs 80				
	Thyi pyisaya Pagan	Lawkananda Pa godas (spent) Rs 60				
		Dumayangyi Pagoda (spent) Rs 384				
	Do	Thaibynnay Pagoda (spent) Rs 608				
	Do	Shwegagyi Pagoda (spent) Rs 74				
	Do	Nathlaunggyaung Temple (spent) Rs 10				
	Do	Ngakyw enndaung Pagoda (spent) Rs 75	3 500	3 500	2 704	
	Do	Patothamya Pagoda (spent) Rs 305				
	Do	Mahabodhi Pagoda (spent) Rs 103				
	Do	Gawdawpalin Pa godas (spent) Rs 191				
	Do	Mingalazedi Pagoda (spent) Rs 305				
	Do	Museum (spent) Rs 129				
	Do	Wages of Darwans to look after Pa godas and Museum	1 872	1 872	1 741	
		Total		19 587	17,317	
		GRAND TOTAL		61 820	57,892	

APPENDIX D.

Cost of Archaeological Survey, Burma under the main heads of the Budget for 1923-24

Main heads of Budget	Provision in Budget for 1923-24	Actual expenditure in 1923-24	Balance remaining on 31st March 1924
(1)	(2)	(3)	(4)
ESTABLISHMENT OF THE SUPERINTENDENT ARCHAEOLOGICAL SURVEY			
<i>Salaries</i>	Rs. A P	Rs. A P	Rs. A P
<i>Officer</i>			
Superintendent Archaeological Survey 1	17 700 0 0	17 745 0 0	43 0 0
Leave Salary	3 000 0 0	19 6 0	2,980 10 0
Total Pay of Officer	20 700 0 0	17 762 6 0	2 937 10 0
<i>ESTABLISHMENT</i>			
Archaeological Assistant	2 560 0 0	2 560 0 0	
Architectural Surveyor	1 970 0 0	1 916 15 0	3 1 0
Talaing Pandit	1 020 0 0	1 070 0 0	
Clerks 4	3 276 0 0	3 273 14 0	2 2 0
Draftsman	861 0 0	814 0 0	3 0 0
Burmese Artist and Assistant Photographer 2.	1 044 0 0	1 044 0 0	
Servants 3	516 0 0	544 0 0	28 0 0
Leave Salary	400 0 0	2 14 0	367 2 0
Total Pay of Establishment	11 597 0 0	11 255 11 0	341 5 0
<i>Allowances Honoraria etc</i>			
<i>HONORARIUM</i>			
House rent and other allowances	1 600 0 0	1 446 5 0	153 11 0
Travelling allowance of Officer	1 000 0 0	937 7 0	62 9 0
Travelling allowance of Establishment	1 625 0 0	1 617 6 0	7 10 0
	2 375 0 0	2 366 10 0	8 6 0
Total Allowances Honoraria etc	6 600 0 0	6 367 12 0	232 4 0
<i>Supplies and Services</i>			
Petty Supplies and Services Preservation of Archaeological Remains	476 4 0	100 0 0	376 4 0
Director General's Library and other publications	1 073 12 0	1 073 12 0	
Purchase of photographs and photographic materials	500 0 0	485 2 0	314 14 0
Archaeological Scholarship	2 100 0 0	2 100 0 0	
Total Supplies and Services	4 400 0 0	3 708 14 0	691 2 0
<i>Contingencies</i>			
Contract contingencies	2 660 0 0	2 712 15 0	147 1 0
Rents rates and taxes	960 0 0	960 0 0	
Total Contingencies	3,820 0 0	3,672 15 0	147 1 0
GRAND TOTAL	47,117 0 0	42,767 10 0	4,349 6 0

* Deducting Rs 120 12-0 recovered from the sale of photographs

APPENDIX E.

(a) List of Drawings made by the Archaeological Survey, Burma during the year 1923-24

Annual No	Serial No	Description of Drawings	Scale	Locality
(1)	(2)	(3)	(4)	(5)
1	484*	Fresco painting on the south wall of the easternmost Pagoda of Payathonzu—a man	Original size	Minnanthu
2	485	Fresco painting on the south wall of the easternmost Pagoda of Payathonzu—Brahma seated cross legged in <i>umak k Ira mudr</i> 1	Do	
3	486	Fresco painting on the west porch of the Middle Pagoda of Payathonzu a seated Bodhisattva embracing <i>sakti</i>	Do	
4	487	Fresco painting on the north wall of the Nandamanna Temple—a devotee with crowned headdress	Do	
5	488	Fresco painting on the west wall of the Nandamanna Temple—a devotee in <i>namak k Ira mudr</i> 1	Do	
6	489	Fresco painting on the south wall within the Nandamanna Temple—a standing Buddha and a monk	Do	
7	490	Fresco-painting on the south face within the Nandamanna Temple—a procession with a crowned personage riding on a pony	Do	
8	491	Fresco painting on the east face within the Nandamanna Temple—a panel containing many figures of women in voluptuous attitudes	Do	
9	492	Fresco painting on the north wall of the east porch of the Izragawna Pagoda—a standing Brahmi	Do	
10	493	Fresco painting on the west wall of the south porch of the north Wundō Pagoda—a standing Buddha with attendants	Do	
11	494	Fresco painting on the east wall of the north porch of the north Wundō Pagoda—a standing Buddha with attendants	Do	
12	495	Fresco painting on the north wall within the east Wundō Pagoda—a Bodhisattva	Do	

* Numbering continued from previous report

APPENDIX E—continued

(a) List of Drawings made by the Archaeological Survey, Burma, during the year 1923-24—concl'd

Annual No	Serial No	Description of Drawings	Scale	Locality.
(1)	(2)	(3)	(4)	(5)
13	496	Fresco painting on the south wall of the east porch of the south Winido Pagoda—a <i>d. arafala</i>	$\frac{1}{2}$	Pagan
14	497	Site plan of the Sulamani Pagoda	$32' = 1''$	
15	498	Ground plan of the Sulamani Pagoda	$16' = 1''$	
16	499	Plan of the upper terrace of the Sulamani Pagoda	Do	
17	500	Section of the Sulamani Pagoda	Do	
18	501	Site plan of the Tilominlo Pagoda	Do	
19	502	Plan of the upper terrace of the Tilominlo Pagoda	$8' = 1''$	
20	503	Front elevation of the Tilominlo Pagoda	Do	Hmawza
21	504	Bawbawgyi Pagoda— Plan showing the terraces after excavation	$16' = 1''$	
22	505	Bawbawgyi Pagoda— Elevation showing the terraces after excavation	Do	
23	506	Bawbawgyi Pagoda— Section showing the terraces after excavation	$8' = 1''$	

APPENDIX E—continued

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1923-24*

Annual No	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
1	2348*	Bawbawgyi Pagoda view of the South West corner before excavation	9½" X 6½"	Hinnawza	
2	2349	Bawbawgyi Pagoda West view	Do		
3	2350	Bawbawgyi Pagoda East view	Do		
4	2351	Bawbawgyi Pagoda view of the South West corner after excavation	Do		
5	2352	Bawbawgyi Pagoda view of the South East corner	Do		
6	2353	Bawbawgyi Pagoda South West corner showing details	Do		
7	2354	Bawbawgyi Pagoda North West corner showing details	Do		
8	2355	Bawbawgyi Pagoda South East corner showing details	Do		
9	2356	Bawbawgyi Pagoda North East corner showing details	Do		
10	2357	Bawbawgyi Pagoda North face showing details	Do		
11	2358	Bawbawgyi Pagoda East face showing details	6½" X 4½"		
12	2359	Bawbawgyi Pagoda East face	8½" X 6½"		
13	2360	Bawbawgyi Pagoda South East corner	Do		
14 to 22	2361 to 2369	Votive Tablets from the Bawbawgyi Pagoda	6½" X 4½"		
23	2370	Broken Bronze Image and a head of Buddha	Do		
24 to 32	2371 to 2386	Bricks with old Indian numeral symbols from the Bawbawgyi Pagoda	Do		

* Numbering continued from previous report

APPENDIX E—continued

(b) List of Photographs taken by the Archaeological Survey, Burma during the year 1923-24—contd

Annual No	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
40	2387	The Pyu Cemetery near Yahan dakan Village west view before excavation	8 1/2" X 6 1/2"	Hmawza	
41	2388	The Pyu Cemetery near Yahan dakan Village south view before excavation	Do		
42	2389	The Pyu Cemetery near Yahan dakan Village west view after excavation	Do		
43 to 46	2390 to 2393	Votive Tablets from the Pyu Cemetery near Yahan dakan Village	6 1/2" X 4 1/2"		
47	2394	Bronze Image of Buddha from above	Do		
48	2395	Small spiral shaped objects in clay from the Pyu Cemetery Yahan dakan Village	Do		
49	2396	Small Clay Cups from the Pyu Cemetery Yahan dakan Village	Do		
50	2397	An Iron Plate with nails found at the Pyu Cemetery top view	Do		
51	2398	An Iron Plate with nails found at the Pyu Cemetery, side view.	Do		
52	2399	Nails found at the Pyu Cemetery back view	Do		
53	2400	Pieces of iron found at the Pyu Cemetery	Do		
54	2401	An Iron peg found at the Pyu Cemetery	Do		
55	2402	Pieces of iron found at the Pyu Cemetery	Do		
56	2403	Pieces of iron found at the Pyu Cemetery	Do		
57	2404	Iron Hooks found at the Pyu Cemetery Yahan dakan Village	Do		

APPENDIX E—continued

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1923 24—contd

Annual No	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
58	2405	A Funeral Urn found at the Pyu Cemetery Yahandakun Village	6½" X 4½"	Hmawza	
59	2406	Tilominlo Pagoda East face	8½" X 6½"	Pagan	
60	2407	Tilominlo Pagoda view of the South East corner	Do		
61	2408	Tilominlo Pagoda South view	Do		
62	2409	Tilominlo Pagoda West view	Do		
63	2410	Tilominlo Pagoda view of the South West corner	Do		
64	2411	A side doorway at the basement on the South face of the Tilominlo Pagoda	Do		
65	2412	Tilominlo Pagoda South East corner	6½" X 4½"		
66	2413	A side doorway at the basement on the South face of the Tilominlo Pagoda	Do		
67	2414	Plaster Carvings on the wall of the South face of the Tilominlo Pagoda	Do		
68	2415	Sulamani Pagoda West view	8½" X 6½"		
69	2416	Sulamani Pagoda West face	Do		
70	2417	Sulamani Pagoda South East view	Do		
71	2418	Sulamani Pagoda East face	Do		
72	2419	Sulamani Pagoda—South entrance	Do		
73	2420	Sulamani Pagoda—West entrance	6½" X 4½"		
74	2421	Sulamani Pagoda—a side doorway at the basement on the West face	Do		
75	2422	A window on the upper terrace on the South face of the Sulamani Pagoda	Do		

APPENDIX E—concluded

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1923 24—concl'd

Annual No	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
76 to 79	2423 to 2426	Enamelled plaques from the Pagan Museum	6½" X 4½"	Pagan	
80	2427	The image of Buddha within the Shwe-cha-tho Pagoda	8½" X 6½"	Shwebo	
81	2428	Bronze Image of Buddha in the Sudaungbiye Pagoda	Do		
82	2429	Shwe-cha-tho Pagoda	Do		
83 & 84	2430 & 2431	Bell originally belonging to the Clock Tower, Abungpaya's Palace Shwebo now in the Shwe-cha-tho Pagoda	Do		
85 & 86	2432 & 2433	Do showing details	6½" X 4½"		
87 & 88	2434 & 2435	Votive Tablets with Tatung inscriptions	Do	Tuon	
89	2436	Votive Tablet obverse face	4" X 3"	Thazi	
90	2437	Votive Tablet reverse face	Do		
91	2438	Silver Coin obverse face	Do	Hmawza	
92	2439	Silver Coin reverse face	Do		
93	2440	Bronze figures of elephant horse and ox	6½" X 4½"	Prome	
94	2441	Votive Tablet belonging to the Museum Archaeological Office Mandalay	Do	Mandalay	
95	2442	Votive Tablet belonging to the Museum Archaeological Office Mandalay obverse face	Do		
96	2443	Votive Tablet belonging to the Museum Archaeological Office Mandalay reverse face	Do		

APPENDIX F

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1923-24 AND IN THE PRESS ABOUT TO BE ISSUED

I — *Report*

Annual Progress Report of the Superintendent Archaeological Survey Burma for the year ending 31st March 1923

II — *Epigraphia Birmanica etc*

- 1 *Epigraphia Birmanica* Volume III Part II containing the Kalyani Inscriptions in Talung by C O Blagden (In Press)
- 2 A table of contents list of plates and abbreviations in the *Epigraphia Birmanica* Volume I Parts I and II (In Press)
- 3 Index to the *Epigraphia Birmanica* Volume I Parts I and II (In Press)
- 4 Index to the *Epigraphia Birmanica* Volume II Part II (In Press)
- 5 'List of Coins in the Phayre Provincial Museum Rangoon' (In Press)
- 6 'Guide book to the Palace at Mandalay' (In Press)

III — *Contributions to the Annual Report of the Archaeological Survey India*

A brief *resume* of Conservation Exploration Epigraphical and other work in the Burma Circle during the year 1922-23

APPENDIX G

List of Inscriptions, Copper Plates, Coins, Seals, etc discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of

Serial No	Locality	Inscribed object	Dinensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 to 46	Bawbawgyi Pagoda, Hmawza	Bricks	1—INSCRIPTIONS			Old Indian numeral symbols
47 to 60	Do	Votive tablets	Two lines	Nagari characters		Contains the well known Buddhist formula 'yo dhamma etc'
61 & 62	Do	Do		Pyu characters		Not yet deciphered
63 to 65	Pyagon south of Yahanadakun Village near Hmawza	Bricks		..		Old Indian numeral symbols

Serial No	Metal	King	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
1 & 2	Silver	Aurangzeb	11—	COINS	...		Discovered in a field of Kherda Bk in the Murthapur Taluk of the Akola District, and presented by the Director of Industries Central Provinces
3	Do	Farrukhsiyar	Shah Jahanabad (Daru l khilafat)	2	Found at Kol Moman in Shahpur District and presented by the Punjab Government
4	Do	Mohammad Shah	Do	11XX 7	...		Do
5	Do	Do	Do	II		...	Do

* These coins were presented to the Com Cabinet of the Phayre Provincial Museum Rangoon

APPENDIX G—continued

List of Inscriptions Copper Plates Coins Seals etc discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—contd

Serial No	Metal	King	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			II—Coins	—contd			
6 to 8	Silver	Akbar					Presented by the Bombay Branch of the Royal Asiatic Society
9	Copper	Mahamud I Gujarat Sultan				.	Do
10	Do	Ahmed III Gujarat Sultan					Do
11	Gold	Gajapati Pagoda from Dharwar			.		Do
12	Do	Padmatanka from Ratnagiri	.			.	Do
13	Copper	Suter Megas					Presented by the Director General of Archaeology in India
14	Silver	M K Svam Rudrasena III		Do
15	Do	Balahh				.	Do
16	Copper	Do					Do
17	Silver	Later Hun imitation			..		Do
18	Do	Gudha ya					Do
19	Copper	Sussala		..			Do
20	Silver	Girbana Yuddha Vikrama					Do
21	Do	Smaller Gadhiya coin					Presented by the Superintendent Sardar Museum and Sumair Public Library
22	Do	Mahomed Shah	Kora	15th 1145H		..	Found at Graba Kota Tan Rehh District Sangor and presented by the Director of Industries Central Provinces
23	Gold	Early South Indian Varaha Pagoda		..			Presented by the Bombay Branch of the Royal Asiatic Society

APPENDIX G—concluded

List of Inscriptions Copper Plates Coins Seals, etc. discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—concluded

Serial No.	Metal	King	Mint	Date	Obverse.	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			II—Coins—continued				
24	Gold	Early South Indian Blank Pellet				"	Presented by the Bombay Branch of the Royal Asiatic Society
25	Do	Early South Indian nearly Blank Pellet					Do
26	Do	Krishnaraya of Vijayanagar					Do
27	Do	Krishna divaraya of Vijayanagar Found in Bijapur					Do
28 & 29	Silver	Sekundar Shahi					Received from the Development Commissioner Burma
30 & 31	Do	Jalaluddin					Do
32	Do	Azam Shah					Do
33	Do	Allayas					Do
34	Do						Found in the Village Rai Khez Shah jahanpur District and presented by the Government of the United Provinces
35 & 36	Copper						Found in Karana in the Muzaffaranagar District and presented by the Government of the United Provinces
37 & 38	Silver				Five marks of tree and Solar systems etc	Two marks	Solar systems similar to I M C Vol I No 5 Plate XIX Discovered at Mangrool in the Hinganghat Tahsil of the Wardha District and presented by the Director of Industries Central Provinces

APPENDIX H

A List of Dates in the Burmese Common Era found in the Original Inscriptions collected by King Bo laz-pa in Upper Burma
(see also paragraph 35 pages 30—35)

Page No	Serial No in this list	English Translation of Burmese Text	Whether verified for current or expired year or not verifiable	Whether the year of Jupiter's Cycle is correct for current or expired year or not correct for either	(6) Verification and remarks
(1)	(2)	(3)	(4)	(5)	
1	1	On Friday the 5th waxing of Tabaung of the Chaitra year 420 Sakkaraj	Current year	Neither	Friday 19th February A D 1059 when sukla 5 of Phalguna month ended at 79 (19 hours 0 minute) of day Chaitra should be Pūshā
2	2	On Thursday the 5th waxing of Tabaung of the Phalguna year 420 Sakkaraj	Do	Do	Is apparently the same day as No 1 with the week day of commencement of 1th instead of the day on which itth ended
2	3	On Monday the 5th waxing of Tazungmon of the Jyeshtha year 725 Sakkaraj	Not verifiable	Current	Kārtika sukla 5 was not Monday either in A D 1363 or in A D. 1364
7	4	On Thursday the 2nd waxing of Wagaung 429 Sakkaraj	Expired year	Nil	On Thursday the 3rd July A D 1068 Śrāvana sukla 2 began at 23 (5 hours 30 minutes) it ended at 29 (2 hours 0 minute) next day—Expired year
7	5	On Thursday the 6th waxing of Tabaung 429 Sakkaraj	Not verifiable	Nil	Phalguna sukla 6 in year ended at 24 (5 hours 45 minutes) on Saturday (not Thursday) 31st January The week day in February 1068 A D was Monday not Thursday
8	6	On Friday, the 3rd waxing of Nayon of the Ashada year, 636 Sakkaraj	Do	Neither	Jyeshtha sukla 3 in A D 1274 ended on Thursday (not Friday) 10th May at 48 (11 hours 30 minutes) In 1275 there were 2 Jyeshthas in neither did sukla 3 end on Friday Ashāda should be Pūshā

9	7	On Thursday, the 15th waxing of Tabaung of the Bhadrápada year, 430 Sakkaraj	Not verifiable	..	Neither	A D 1069, 9th February sukra 15 Phalguna, but it was Monday, not Thursday A D 1070, 27th February = sukra 15 Phalguna but it was Saturday not Thursday Bhadrápada should be Kartika No month—cannot be verified (Vaisakha should be Marghasira) In A D 1087, Kartika bahula 4 was Monday, not Thursday. In A D 1088 Kartika bahula 4 was Sunday (5th November), Thursday No week day, cannot be verified (Asvina should be Bhadrápada) Thursday, 4th April A D 1107, 65 (15 hours 35 minutes).
11	8	On Monday of the Vaisakha year, 467 Sakkaraj	Do	...	Do	No tithi, cannot be verified
13	9	On Thursday, the 4th waxing of Tabaungmon 449 Sakkaraj	Do	...	Nil	Do No week day cannot be verified
15	10	On the full moon of N'daw of the Asvina year, 464 Sakkaraj	Do	...	Expired	Tuesday 29th February A D 1116, not Saturday, was Phalguna full moon Sunday, 18th February A D 1117 was Phalguna full moon tithi commenced on Saturday at 58 (14 hours 0 minute) of day
18	11	On Thursday, the 10th waxing of Kason of the Magha year, 469 Sakkaraj	Current	...	Current	In A D 1785, Wednesday 26th October (not Thursday) was Asvina b'.
19	12	On Friday, the waxing of Tabaungmon, 472 Sakkaraj	Not verifiable	...	Nil	In A D 1382 83, Magha full moon was Monday 19th January A D 1383 not Wednesday, and in A D 1383 84, it was Sunday, 7th February A D 1384
21	13	On Friday, the Sabbath day waxing of Wagaung, 472 Sakkaraj	Do	...	Nil	In A D 1181 Ashadha sukra 1 was Monday 15th June not Friday
21	14	On the 9th waxing of Tabodwe, 476 Sakkaraj, which corresponds with the year of the Religion 79	Do	...	Nil	But in A D 1182 Ashadha sukra 1 was Friday 4th June, 05 (1 hour 15 minutes)
21	15	On Saturday, the full moon of Tabaung, 477 Sakkaraj	Expired year	...	Nil	In A D 1400 01 Magha sukra 2 was Sunday, 16th January A D 1401, 71 (17 hours 0 minute) not Monday
23	16	On Thursday, the 9th waxing of Thabaw, 477 Sakkaraj	Not verifiable	...	Nil	
25	17	On Wednesday, the full moon of Tabaung, 474 Sakkaraj	Do	...	Nil	
27	18	On Friday, the 1st waxing of Wagaung, 474 Sakkaraj	Expired year	..	Nil	
29	19	On Monday, the 2nd waxing of Tabaung, 475 Sakkaraj	Not verifiable	..	Nil	

APPENDIX H—continued

A List of Dates in the Burmese Common Era found in the "Original Inscriptions collected by King Bodawpaya in Upper Burma"
(see also paragraph 35, pages 30—35)—contd.

Page No	Serial No in this list	English Translation of Burmese Text	Whether verified for current or expired year or not verifiable	Whether the year of Jupiter's cycle is correct for current or expired year or not correct for either	Verification and remarks
(1)	(2)	(3)	(4)	(5)	(6)
37	20	On Thursday the 3rd waxing of Nayon of the Jyeshtha year 533 Sakkaraj	Expired year	Current	In A.D. 1172 Jyeshtha sukla 3 (Adhika Jyeshtha) began on Thursday 27th April at 01.10 hour 15 minutes)
38	21	On Sunday the 6th waxing of Kason of the Jyeshtha year 533 Sakkaraj	Current year	Neither	In A.D. 1171 Vaisakha sukla 6 began on Sunday 31st March at 88 (21 hours 10 minutes) and ended next day at 95 (22 hours 45 minutes)
38	22	On Friday the 11th waxing of Vavro of the Vaisakha year, 512 Sakkaraj	Do	Do	In A.D. 1150 Vashadha (Nija) sukla 11 was Friday 7th July 29 (7 hours 0 minute)
38	23	On Thursday the 6th waxing of Kason of the Sravana year 667 Sakkaraj	Not verifiable	Current	Vaisakha should be Bhadravada
39	24	On Monday, the 4th waxing of Ta zungmon of the Vaisakha, 559 Sakkaraj	Current year	Neither	In A.D. 1205 Vaisakha sukla 6 was Tuesday not Thursday next year it was Sunday
41	25	On Friday, the 2nd waxing of Thir dingyut of the Chaitra year, 560 Sakkaraj	Do	Do	In A.D. 1198 Kartika sukla 4 began on Monday 5th October at 24 (5 hours 45 minutes) and ended next day at 14 (3 hours 20 minutes)
41	26	On Wednesday the full moon of Kason of the Vaisakha year 568 Sakkaraj	Not verifiable	Current	In A.D. 1198 Ashvin bhadra 2 began on Friday 15th September at 15 (3 hours 35 minutes) and ended next day at 21 (5 hours 0 minute)
43	27	On Friday the 2nd waxing of Thadin gyut 560 Sakkaraj	Current year	Not	Chaitra should be Bhadravada
46	28	Do	Do	Not	In A.D. 1206 Vaisakha full moon was Monday 24th April not Wednesday in 1207 A.D. Saturday
					In A.D. 1198 Ashvin bhadra 2 began on Friday 18th September at 15 (3 hours 35 minutes) and ended next day at 21 (5 hours 0 minute)
					Same as previous date

46	29	On Thursday the 9th waxing of Thadingyut 1147 Sakkaraj	Not verifiable	Nil	In A D 1785 Aswina bahula 9 ended on 1 Wednesday
47	30	On Thursday the 10th waxing of Wazo of the Vaisakha year 512 Sakkaraj	Current year	Current	Thursday 25th June A D 1170 21 (5 hours 0 minute)
49	31	On Thursday the 8th waxing of Tabung of the Chaitra year 563 Sakkaraj	Do	Neither	In A D 1201 02 Magha bahula 8 began on Thursday 17th January A D 1202 at 51 (12 hours 15 minutes) and ended next day at 59 (14 hours 10 minutes)
50	32	On Friday the 6th waxing of Tabung of the Kartika year, 565 Sakkaraj	Expired year	Do	In A D 1203 04 Phalguna sukla 6 was Sunday 8th February A D 1204 not Friday in A D 1204 05 Phalguna sukla 6 began on Friday On 0 day A D 1204 05
50	33	On Friday the 5th waxing of Wazo of the Jyeshtha year 593 Sakkaraj	Current year	Current	In A D 1231 32 Ashvina sukla 5 was Friday 6th June 64 (15 hours 20 minutes)
50	34	On Saturday the 1st waxing of Tuga of the Asvina year 594 Sakkaraj	Expired year	Neither	In A D 1232 33 Chaitra sukla 1 was Wednesday 24th March in A D 1233 34 it began on Saturday 12th March at 44 (10 hours 30 minutes) and ended next day at 55 (13 hours 15 minutes)
51	35	On Saturday the full moon of Kason of the Chaitra year, 567 Sakkaraj which corresponds with the year of the religion 174	Not verifiable	Current	In A D 1205 06 Vaisakha sukla 15 was Wednesday 20th April In A D 1206 07 it was Monday
52	36	On Saturday the full moon of Kason of the Chaitra year 568 Sakkaraj	Expired year	Neither	In A D 1206 07 see previous entry In A D 1207-08 Vaisakha sukla 15 was Saturday 14th April 17 (4 hours 5 minutes)
55	37	On Wednesday the 8th waxing of Kason of the Sravina year Sakkaraj	Not verifiable	Nil	No year given cannot be verified
57	38	On Friday the 10th waxing of the Phalguna year 578 Sakkaraj	Do	Current	No full cannot be verified
58	39	On Thursday the 14th waxing of Nadaw of the Kartika year 585 Sakkaraj	Current year	Expired	In A D 1223 24 Margasira bahula 14 began on Thursday 21st December at 16 (3 hours 50 minutes and ended next day at 27 (6 hours 30 minutes) [Actually Jupiter was in Kartika but according to the scheme it should be Asvini]
60	40	On Friday the full-moon of Nayon 586 Sakkaraj	Expired year	Nil	In A D 1225 26 (Expired Sakkaraj) 586 Jyestha sukla 15 was Friday 23rd May 78 (18 hours 45 minutes)
61	41	On Friday the 5th of the Pausha year 588 Sakkaraj	Not verifiable	Current	In A D 1226 27 neither sukla nor bahula 5 of Margasira was Friday, but Wednesday and Thursday respectively

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(1)	(2)	(3)	(4)	(5)	(6)
62	42	On Wednesday the 7th waxing of Tawthalin of the Karttika year 590 Sakkaraj	Current year	Neither	In A D 1228 29 Bhadrapada sukla 7 was Wednesday 9th August 18 (4 hours 20 minutes), Karttika should be Phalguna
63	43	On Wednesday the 4th waxing of Tawthalin of the Karttika year 590 Sakkaraj	Not verifiable	Do	Judging from the previous entry it was impossible that when Bhadrapada sukla 7 in any year was Wednesday Bhadrapada sukla 4 in the same year and month should also be Wednesday as a matter of fact it was Saturday nor was it Wednesday in the following year it was then Friday Jovian year Karttika should be Phalguna
65	44	On Thursday, 14th waxing of Pyatho of the Vasakha year 591 Sakkaraj	Expired year	Expired	In A D 1230 31 (Expired Sakkaraj 591) Pusch sukla 14 began on Thursday 19th December at 68 (16 hours 20 minutes) and ended next day at 58 (14 hours 20 minutes) in the same year Jupiter's place on 0 day was 46 which was Vasakha. That fact that according to the general scheme 592 Sakkaraj was a Vasakha year (actually Vasakha but according to scheme Chaitra)

72	45	On Tuesday the 1st waxing of Tithi, 601 Sakkara	Expired year	Neither	In A D 1240-41 (I expired Sakkara) 601 Kartika sukla 1 began on Tuesday 16th October at 83 (20 hours 45 minutes) and ended next day at 78 (18 hours 45 minutes) Jupiter's place on 0 day was 355 or Chitra by Surya Siddhanta (Actually Chaitra but according to scheme Magha)
72	46	On Monday the 13th waxing of Tithi of the Pausa year 618 Sakkara	Not verifiable	Do	In A D 1256-57 Chaitra bhadr 13 was Sunday 9th April 24 (5 hours 45 minutes) In 1257 58 it was Saturday
72	47	On Thursday the 11th waxing of Wazo of the Kartika year, 634 Sakkara	Expired year	Current	In A D 1271-74 (I expired Sakkara) 634 Ashadh bhadr 6 began on Thursday 6th July at 59 (14 hours 10 minutes) and ended next day at 51 (12 hours 15 minutes) In A D 1272-73 (current Sakkara) 634 there were two Ashadhs but neither had a bhadr 6 falling on Thursday
73	48	On Thursday the 1st waxing of Nayon of the Vaisakha year 640 Sakkara	Not verifiable	Do	In A D 1278-79 Jyeshtha bhadr 1 was Tuesday 7th June 60 (14 hours 30 minutes) In A D 1279-80 it was Sunday in neither case was it Thursday
75	49	On Thursday the 13th waxing of Tawathin of the Magha year, 601 Sakkara	Expired year	Do	In A D 1240-41 (I expired Sakkara) 601 Bhadrpadra sukla 13 began on Thursday 13th August at 77 (18 hours 30 minutes) and ended next day at 85 (20 hours 25 minutes) Jupiter's place on 0 day in A D 1239-40 was 327 which was Magha in A D 1240-41 it was Pausa
76	50	On Thursday the full moon of Nayon 601 Sakkara	Current year	Nil	In A D 1239-40 Jyeshtha full moon fell on Thursday 19th May at 38 (0 hours 10 minutes)
81	51	On Thursday, the 13th waxing of Tithi of the Vaisakha year 604 Sakkara	Not verifiable	Current	In A D 1242-43 and 1243-44 Chaitra sukla 13 fell on Sunday and Saturday respectively in neither case was it Thursday
83	52	On Monday, the 5th waxing of Thadungyi, 608 Sakkara	Current year	Nil	In A D 1246-47 Asvini sukla 5 ended at 02 (0 hour 30 minutes) on Monday 17th September
86	53	On Thursday, the 6th waxing of Tithi of the Kartika year, 610 Sakkara	Not verifiable	Current	In A D 1648-49 and A D 1649-50 Chaitra sukla 6 fell on Monday and Sunday respectively, in neither case on Thursday

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(1)	(2)	(3)	(4)	(5)	(6)
89	54	On Thursday the 6th waxing of Kason of the Iyesitha year 612 Sakkaraj	Expired year	Neither	In A D 1251 52 (Expired Sakkaraj 612) Vaisakha sukla 6 began on Thursday 27th April at 73 (17 hours 30 minutes) and ended next day at 87 (20 hours 50 minutes)
90	55	On Tuesday the 12th waxing of Tabung of the Asvina year 621 Sakkaraj	Current year	Current	In A D 1259-60 Phalguna sukla 12 began on Tuesday 24th February A D 1260 and ended next day at 49 (11 hours 45 minutes)
92	56	On Wednesday the full moon of Tazaungmon of the Stravana year 727 Sakkaraj	Do	Do	In A D 1363-66 Kartika full moon began on Wednesday 29th October at 37 (8 hours 50 minutes) and ended next day at 45 (10 hours 45 minutes)
94	57	On Thursday the 15th waxing of Tabung 614 Sakkaraj	Expired year	Nil	In A D 1253 54 (Expired Sakkaraj 614) Phalguna sukla 15 fell on Thursday 5th March A D 1254 ending at 92 (22 hours 0 minute)
98	58	On Friday the 10th waxing of Tabo dwe of the Kartika year 622 Sakkaraj	Not verifiable	Current	Neither in A D 1260 61 nor in A D 1261 62 did Magha sukla 10 fall on Friday but on Wednesday and Tuesday respectively
99	59	On Wednesday the 10th waxing of Tabodwe of the Iyesitha year 641 Sakkaraj	Do	Do	Neither in A D 1279 80 nor in A D 1280 81 did Magha sukla 10 fall on Wednesday but on Saturday and Friday respectively
101	60	On Sunday, the 8th waxing of Kason of the Pausa year 674 Sallara	Do	Do	Neither in A D 1262 63 nor in A D 1263 64 did Vaisakha sukla 8 fall on Sunday but on Friday and Tuesday respectively. Jupiter's place on 0 day of A D 1262 63 was 307 which was Pausa

103	61	On Friday the 3rd waxing of Tazung moon of the Pousha year 624 Sakkaraj	Expired year	Do	In A D 1263 64 (Expired Sakkaraj 624) Phalguna sukla 3 began on Friday 15th February A D 1264 at 48 (11 hours 30 minutes) and ended next day 18 (11 hours 10 minutes) Jupiter's place on 0 day of A D 1262 63 (Current Sakkaraj 624) Pousha 15 was under No 60
106	62	On Wednesday the 15th waxing of Kason 631 Sakkaraj	Current year	Nil	In A D 1269 70 Vaisakha sukla 15 began on Wednesday 17th April at 21 (5 hours 0 minute) and ended next day 11 (2 hours 40 minutes)
106	63	On Wednesday the 6th waxing of Tagu 703 Sakkaraj	Expired year	Nil	In A D 1342 43 (Expired Sakkaraj 703) Chaitra bahula 6 began on Wednesday 27th March at 91 (21 hours 50 minutes) and ended at 85 (20 hours 25 minutes) next day
107	64	On Wednesday the 1st waxing of Kason of the Vaisakha year 631 Sakkaraj	Current year	Neither	In A D 1269 70 Vaisakha sukla 1 began on Wednesday 3rd April at 01 (0 hour 15 minutes) and ended next day at 08 (2 hours 0 minute) Jupiter's place on 0 day of the year which may be Bhadra pad 1 not Vaisakha
109	65	On Sunday the 10th waxing of Wazo of the Kartika year 671 Sakkaraj	Not verifiable	Do	Neither in A D 1309 10 nor in A D 1310 11 (though there were two Ashvins in the latter year) did the bahula 10 of any Ashadh fall on a Sunday but on Thursday (A D 1309) Tuesday (Adhika Ashadh A D 1310) and Wednesday (Vijaya Ashadh A D 1310) Jupiter's place on 0 day of A D 1309 10 was 294° which may be Magha not Kartika
110	66	On Sunday the 9th waxing of Nadaw of the Vaisakha year 631 Sakkaraj	Expired year	Current	In A D 1270 71 (Expired Sakkaraj 631) Margasira bahula 9 began on Sunday 7th December at 71 (17 hours 0 minute) and ended next day at 72 (17 hours 20 minutes) Jupiter's place on 0 day of A D 1270 71 was 185° which may be Bhadrapada not Sravana On 0 day A D 1269 70 however Jupiter's place was 151° which was just past Sravana

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(1)	(2)	(3)	(4)	(5)	(6)
113	67	On Wednesday the 10th waxing of Nayon of the Margasira year 633 Sakkaraj	Current year	Neither	In A D 1271 Jyeshtha sukla 10 began on Wednesday 20th May at 07 (4 hour 45 minutes) of the day and ended next day at 13 (3 hours 10 minutes) Jupiter's place on 0 day of A D 1271 72 was 219 which was Kartika not Margasira
115	68	On Thursday the 13th waxing of Wazo of the Kartika year, 634 Sakkaraj	Do	Current	In A D 1272 73 there were two Ashadhas The sukla 13 on the 1st or Adhika Ashadha began on Thursday 2nd June at 96 (2 1/2 hours) of the day and ended next day at 90 (2 1/2 hours 35 minutes) Jupiter's place on 0 day of the year was 251° which was a little past Karthika
117	69	On Tuesday, the 6th waxing of Nayon of the Margasira year 636 Sakkaraj	Expired year	Neither	In A D 1275 76 (Expired Sakkaraj 636) there were two Jyeshtha months In the 1st or Adhika Jyeshtha sukla 6 fell on Thursday 2nd May beginning at 00 (0 hour 0 minute) of the day Jupiter's place on 0 day of the solar year 1275 76 was 339° (Pousha) and on 0 day of the year 1274 75 311° which was Magha not Margasira

118	70	On Thursday the 5th waxing of Taraun, 636 Sakkaraj	Expired year	Nil	It will be seen from the verification of No 69 (p 117) of printed inscriptions that Thursday 2nd May A.D. 1275 was a day of two luthis but more properly the day of the 5th than of the 6th luthi. The present inscription is therefore dated correctly.
119	71	On Saturday, the 1st waxing of Taraun, moon of the Pousha year 639 Sakkaraj	Not verifiable	Nil or	V B—The fact that Nos 68 & 69 refer to the same day by different luthi numbers which are both corrected by Surya Siddhanta's makes it probable that the Surya Siddhanta's was followed in Burma at the epoch in question.
120	72	On Thursday the 8th waxing of Taraun, moon 622 Sakkaraj	Current year	Nil	Neither in A.D. 1277-78 in which there were two Kartikas nor in A.D. 1278-79 did Kartika sukla 1 fall on Saturday. The second week days were (1) in A.D. 1277-78 Wednesday 29th September of Adhika Kartika and Friday 29th October for Nija Kartika (2) In A.D. 1278-79 Tuesday 18th October. On 0 day of the year A.D. 1277-78 Jupiter's place was 34° which was past Pousha.
121	73	On Monday, the full moon of Taraun 640 Sakkaraj	Do	Nil	In A.D. 1277-78 Kartika sukla 8 in Nija Kartika fell on Thursday 4th November and ended at 70 (16 hours 45 minutes) of the day. The previous entry No 71 refers to 1-1 luthi of the same fortnight of the same month as Saturday. If the 8th was Thursday, as correctly stated in the present inscription, the 1st could not be Saturday except under very unusual circumstances. Therefore No 72 must be wrong as to week day.
123	74	On Thursday the 3rd waxing of Karaun, 784 Sakkaraj	Not verifiable	Nil	In A.D. 1278-79 Pousha sukla 15 fell on Monday 27th February 1279 and ended at 14 (3 hours 20 minutes) of the day.
					Neither in A.D. 1423-24 nor in A.D. 1424-25 does Vaisakha sukla 3 fall on Thursday but on Tuesday and Sunday respectively.

131	80	On Wednesday the 5th waxing of Wagaung 654 Sakkaraj	Expired year	Current	In A D 1293 94 (Expired Sakkaraj 654) Savana sukla 5 began on Wednesday 8th July 1293 at 96 (23 hours 0 minute) of day and ended at 86 (20 hours 40 minutes) next day
133	81	On Thursday the 7th waxing of Tazaungmon of the Savana year 655 Sakkaraj	Current year	Current	In A D 1293 94 Kartika sukla 7 fell on Thursday 8th October ending at 31 (7 hours 30 minutes) of the day. On 0 day of the same year Jupiter's place was 160° which was 10° past Savana N B—655 Sakkaraj is equal to Savana conforms to general scheme
134	82	On Thursday the 7th waxing of Tazaungmon of the Savana year 655 Sakkaraj	Do	Do	Same as No 81 previous entry
137	83	On Saturday the 7th waxing of Nadasaw of the Kartika year 658 Sakkaraj	Do	Do	In A D 1296 97 there were two Margasira months Bhula 7 of Adhika Margasira began on Saturday 17th November at 92 (22 hours 0 minute) and ended next day at 96 (23 hours 0 minute). If the year A D 1293 was Cyclic Savana then 1296 A D would be Kartika Savana 658—Kartika conforms to general scheme
139	84	On Thursday the 12th waxing of Payaung of the Margasira year 659	Do	Do	In A D 1297 98 Pausha sukla 12 fell on Thursday 26th December and ended at 91 (21 hours 50 minutes) of day Sakkaraj 659—Margasira conforms to the general scheme
143	85	On Tuesday the 5th waxing of Nayon of the Avhira year, 661 Sakkaraj	Expired year	Neither	In A D 1300 01 (Expired Sakkaraj 661) Jyeshtha bhula 5 began on Tuesday 7th June and ended next day at 46 (11 hours 0 minute). According to the general scheme of the Cyclic year correspond- ing to Current 662 Sakkaraj was Phalguna not Asvina
145	86	On Thursday the 5th waxing of Wagaung of the Bhadrapada year, 656 Sakkaraj	Current year	Current	In A D 1294 95 Savana bhula 5 fell on Thursday 12th August and ended at 89 (21 hours 20 minutes) of the day. The Cyclic year according to general scheme was Bhadrapada

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(1)	(2)	(3)	(4)	(5)	(6)
146	97	On Monday the 2nd waxing of Kason of the Magha year 661 Sakkara	Not verifiable	Current	Neither in A D 1299 1300 nor in A D 1300-01 did Vaisakha subha 2 fall on a Monday, the actual week days were Friday and Thursday respectively. The Cyclic year of 661 current was Magha
147	98	On Monday, the 13th waxing of Kason of the Pausha year 664 Sakkara	Expired year	Neither	In A D 1303 04 (Expired Sakkara 644) Vaisakha subha 13 began on Monday 29th April and ended next day at 22 (2 hours, 20 minutes). According to the general scheme Sakkara 664 Current would be Cyclic Jyeshtha in neither case Pausha
148	99	On Friday, the 12th waxing of Pyatho of the Jyeshtha year, 665 Sakkara	Current year	Current	In A D 1303 04 Pausha subha 12 began on Friday 20 h December at 78 (18 hours 45 minutes) and ended next day at 84 (20 hours, 10 minutes). According to the general scheme Sakkara 665 would be Cyclic Jyeshtha
151	90	On Monday the 12th waxing of Tawthalam of the Sravani year, 667 Sakkara	Expired year	Do	Sakkara 667 corresponds according to the general scheme to Cyclic Brauma but in Sakkara 667 Current equal to A D 1305 the tithi Bhadrada subha 12 did not join with Monday nor did it do so in Sakkara 667 Expired which is equal to A D 1306-07

in which year Bhadrabhadra sukla 12 fell on Sunday 21 August ending at 94 (22 hours 30 minutes) of the day. It is possible however that in local time the tithi may have been brought up to sunrise on Monday.

In A D 1307 08 (Sakkara 669 Current) Magha bahula 5 ended on Monday 12 February A D 1308 at 76 (18 hours 15 minutes) of the day. In A D 1308 09 the tithi fell on a Friday. According to the general scheme the Cycle year corresponds to Sakkara 669 Current, would be Asvina.

Same as the previous entry

The year 670 Sakkara corresponds regularly to Cycle Kartika. Neither in A D 1308 09 (670 Sakkara Current) nor in A D 1309 10 (670 Sakkara 1 expired) did Margasira sukla 6 fall on a Thursday in the former case the week-day was a Wednesday 20th November and in the latter Sunday 9th November 23 (5 hours 30 minutes).

Sakkara 723 Current corresponds regularly to Cycle Chaitra. In A D 1361 62 (Sakkara 723 Current) Sravana sukla 9 began on Sunday 11th July at 35 (8 hours 25 minutes) and ended next day at 43 (10 hours 20 minutes).

In A D 1354-55 (Expired Sakkara 715) Magha sukla 3 fell on Saturday 17th January A D 1355 ending at 37 (8 hours 50 minutes) of the day.

Sakkara 672 (i.e., 1310 11) corresponded regularly to Cycle Pausa. Neither in A D 1310 11 nor in A D 1311 12 did Jyestha bahula 13 fall on a Thursday but on Wednesday and Tuesday respectively.

153	91	On Tuesday, the 5th waning of T-bodwe of the Asvina year, 669 Sakkara	Not verifiable	Do	
154	92	On Tuesday the 5th waning of T-bodwe of the Asvina year, 669 Sakkara	Do	Do	
156	93	On Thursday the 6th waning of Nadaw of the Kartika year, 670 Sakkara	Do	Do	
160	94	On Monday, the 9th waning of T-bodwe of the Chaitra year 723 Sakkara	Current year	Do	
162	95	On Wednesday the 1st waning of T-bodwe of the Asvina year	Expired year	Nil	
164	96	On Thursday the 11th waning of T-bodwe of the Pausa year, 672 Sakkara	Not verifiable	Current	

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163	97	On the waning of the Chaitra year 675 Sakkara	Not verifiable	Current	No tithi
166	98	On Friday the 4th waxing of Pyatho of the Chaitra year 675 Sakkara	Current year	Do	Sakkara 675 (A D 1313 14) corresponded regularly to Cyclic Chaitra In A D 1313 14 Pausha sukla 4 began on Friday 21st December A D 1313 at 13 (3 hours 10 minutes) and ended at 08 (2 hours 0 minute) next day
168	99	On Tuesday the 14th waning of Pyatho of the Jyeshtha year, 677 Sakkara	Not verifiable	Do	Current Sakkara 677 (A D 1315 16) corresponded regularly to Cyclic Jyeshtha In A D 1316 17 (Exp Sakkara 677) Pausha bahula 13 began on 11th January 1317 (Friday) at 18 (4 hours 20 minutes) of the day and ended next day at 20 (4 hours 45 minutes)
170	100	On Wednesday the Sabbath day of Waxing of the Jyeshtha year 677 Sakkara	Do	Do	No tithi
174	101	On Thursday, the 10th waning of Pyatho 705 Sakkara	Current year	Nil	In A D 1343-44 (Current Sakkara 705) Pausha bahula 10 fell on Thursday 30th December A D 1343 ending at 18 (4 hours 20 minutes) of the day

175	102	On Friday the 2nd waxing of the Margasira year 755 Sakkaraj	Not verifiable	Current	Ashadh sukla 2 A D 1393 94—Thursday 12th June A D 1394 95 Monday
175	103	On Thursday, the 15th waxing of Tabang, 775 Sakkaraj	Do	Nil	Phalguna sukla 15 in A D 1413 14 fell on Tuesday 6th March A D 1414 in A D 1414 15 the week day was Sunday
175	104	On Wednesday the 8th waxing of Nayon 794 Sakkaraj	Current year	Nil	In A D 1432 33 Jyeshtha sukla 8 fell on Wednesday 7th May A D 1432 ending at 90 (21 hours 35 minutes) of the day
175	105	On Thursday, the 9th waxing of Thringyut, 1147 Sakkaraj	Not verifiable	Nil	In A D 1785 86 Asvina bahula 9 fell on Wednesday 26th October ending at 62 (14 hours 50 minutes) in A D 1786 87 the week day was Sunday
176	106	On Monday the 9th waxing of Tzungmon of the Asvini year 681 Sakkaraj	Current year	Current	In A D 1319 20 (Current Sakkaraj 681) Kartika sukla 9 began on Monday 22nd October 1319 at 48 (11 hours 30 minutes) and ended at 56 (13 hours 30 minutes) next day
176	107	On Thursday the full moon of Tabung of the Margasira year 779 Sakkaraj	Not verifiable	Do	In A D 1417 18 Phalguna full moon fell on Sunday 20th February 1418 in A D 1418 19 the week day was Saturday
176	108	On Friday the 2nd waxing of Tzungmon, 780 Sakkaraj	Current year	Nil	In A D 1324 25 Kartika bahula 2 began on Friday 2nd November 1324 at 83 (20 hours 0 minutes) of the day and ended at 82 (19 hours 40 minutes) next day
180	109	On Monday, the 8th waxing of Tzungmon of the Margasira year 711 Sakkaraj	Expired year	Current	In A D 1358 59 (Expired Sakkaraj 719) Kartika bahula 8 began on Thursday 25th October at 19 (4 hours 30 minutes) and ended next day at 26 (6 hours 15 minutes) But Current Sakkaraj 719 corresponded regularly to Cyclic Margasira
182	110	On Thursday, the 9th waxing of Thringyut, 1117 Sakkaraj	Not verifiable	Nil	In A D 1785 86 (Current Sakkaraj 1147) Asvina bahula 9 fell on Wednesday 26th October ending at 62 (14 hours 50 minutes) of the day, in the next year week day was Sunday

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184	111	On Thursday the 10th waxing of Tabauing of the Asvina year, 690 Sakkaraj	Current year	Neither	In A D 1328 29 (Current Sakkaraj 690) Phalgunasukla 10 began on Thursday 9th February A D 1329 at 11 (2 hours 40 minutes) of the day and ended next day at 05 (1 hour 15 minutes)
185	112	On Thursday, the 3rd waxing of Tazaungmon of the Kartika year, 694 Sakkaraj	Do	Current	In A D 1332 33 (Current Sakkaraj 694) Kartika sukla 3 began on Thursday 5th November 1332 at 47 (11 hours 20 minutes) of the day and ended at 53 (12 hours 45 minutes) next day
186	113	On Wednesday the full moon of Wazo of the Pausa year, 695 Sakkaraj	Not verifiable	Expired	Neither in A D 1333 34 (Current Sakkaraj 695) nor in A D 1334 35 (Expired Sakkaraj 695) did Ashadh's full moon fall on Wednesday in the former year the week day was Monday 28th June and in the latter Friday 17th June
187	114	On Thursday the 3rd waxing of Tabauing of the Magha year, 696 Sakkaraj	Expired year	Do	In A D 1335 36 (Expired Sakkaraj 696) Phalgunasukla 3 began on Thursday 15th February 1336 at 40 (9 hours 35 minutes) of the day and ended at 35 (18 hours 25 minutes) N.B.—This is one of the few instances in which Jupiter's Cycle as well as the week-day shows the year intended to be in expired not a current year

188	115	On Thursday the 7th waxing of Tabodwe 697 Sakkara	Do	Nil	In A.D. 1336-37 (Expired Sakkara 697) M'gha sukla 7 began on Thursday 9th January 1337 at 12 (2 hours 50 minutes) and ended at 10 (2 hours 30 minutes) next day
190	116	On Sunday the 7th waxing of 698 Sakkara	Not verifiable	Nil	In A.D. 1336-37 (Current Sakkara 698) M'gha nor in A.D. 1337-38 (Expired Sakkara 698) did Jyeshtha sukla 7 fall on Sunday in the earlier year of the day was Saturday 18th May and in the later Wednesday 7th May
191	117	On Thursday the 5th waxing of Thadingyut of the Phalguna year, 698 Sakkara	Do	Current	Neither in A.D. 1336-37 (Current Sakkara 698) nor in A.D. 1337-38 did Asura 5 fall on Thursday in the earlier year of the day was Wednesday 11th September 08 (2 hours 0 minute) and in the later Monday 29th September 87 (20 hours 50 minutes) But the cyclic year Phalguna regularly corresponds to Sakkara 698 current
192	118	On Monday, the 5th waxing of Wazo of the Chaitra year, 699 Sakkara	Expired year	Do	In A.D. 1338-39 (Expired Sakkara 699) Ashadha sukla 5 began on Monday 22nd June 1388 at 33 (8 hours 0 minute) of the day and ended at 22 (5 hours 20 minutes) next day
193	119	On Thursday the 5th waxing of Nyaon, 701 Sakkara	Current year	Nil	In A.D. 1339-40 (Current Sakkara 701) Jyeshtha sukla 5 began on Thursday 13th May 1339 at 56 (13 hours 30 minutes) of the day and ended at 53 (12 hours 45 minutes) next day
195	120	On Monday, the full moon of Tazung mon of the Assina year, 702 Sakkara	Not verifiable	Neither	Neither in A.D. 1340-41 (Current Sakkara 702) nor in A.D. 1341-42 (Expired Sakkara 702) did Kartika sukla 15 fall on Monday in the earlier year of the day was Sunday 5th November 08 (2 hours 0 minute) and in the later year Thursday 25th October 25 (6 hours 0 minute) Asura should be Ashadha
198	121	On Saturday the 6th waxing (5th) of Tawthalin of the Kirtika year, 706 Sakkara	Current year	Current	In A.D. 1344-45 (Current Sakkara 706) Bhadrapada sukla 6 began on Saturday 14th August at 16 (3 hours 50 minutes) of the day and ended next day at 23 (5 hours 30 minutes) NB—This date is very important as showing that both the day of commencement and the ending date were reckoned for a tithi in Burma

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1)	(2)	(3)	(4)	(5)	(6)
202	122	On Thursday, the 5th waxing of Kason, 704 Sakkaraj	Current year	Nil	In A D 1342-43 (Sakkaraj 704 Current) Visakha sukla 5 ended at 93 (22 hours 20 minutes) of the day on Wednesday 10th April but owing to the longitude of Burma it is quite possible that local time (see Table III <i>Indian Chronology</i> Second Edition) may have brought the ending moment of the tithi up to sunrise on Thursday
203	123	On Sunday, the 6th waxing of Tarungmon, 720 Sakkaraj	Expired year	Nil	In A D. 1359-60 (Expired Sakkaraj 720) Kartika sukla 6 began on Sunday 27th October at 35 (8 hours 25 minutes) and ended next day at 26 (6 hours 15 minutes)
206	124	On Sunday, the 11th waxing of Nayon of the Māgasira year 707 Sakkaraj	Not verifiable	Current	Neither in A D 1345-46 (Current Sakkaraj 707) nor in A D 1346-47 (Expired Sakkaraj 707) did Jyestha bhāda 11 fall on Sunday in the earlier it fell on Saturday 28th May and in the later year on Friday
207	125	On Saturday, the 2nd waxing of Wazo of the Māgha year, 709 Sakkaraj	Expired year	Do	A D 1347-48 (Current Sakkaraj 709) corresponds to Cyclic Māgha but the tithi with the required week day did not occur in that year. It occurred next year A D 1348-49 beginning on Saturday 28th June at 42 (10 hours 0 minute) and ending on Sunday at 39 (9 hours 20 minutes). There were two Ashādhās in the year and the tithi which began on Saturday was in the second or Nijā Ashādhā

203	126	On Monday the 12th waxing of Nadvav of the Phalguna year 710 Sakkaraj	Not verifiable	Do	In A.D. 1348-49 Vargadira sukla 12 fell on Wednesday 1st December in the next year on 22nd November in neither case on Monday
208	127	On Saturday the 3rd waxing of Thadingyut of the Vaisakha year 712 Sakkaraj	Current year	Do	In A.D. 1350-51 (Current Sakkaraj 712) Asvina sukla 3 began on Saturday 4th September at 58 (14 hours 0 minute) and ended next day at 57 (13 hours 45 minutes)
210	128	On Thursday the 5th waxing of Tabaung of the Asvina year 711 Sakkaraj	Do	Neither	In A.D. 1349-50 (Current Sakkaraj 711) Phalguna sukla 5 began on Thursday 11th February 1350 at 35 (8 hours 25 minutes) and ended next day at 35 (8 hours 25 minutes) Asvina should be Chaitra—see No 170
211	129	On Wednesday the Nayon of the Karttika year 730 Sakkaraj	Not verifiable	Current	No 170
212	130	On Thursday, the full moon of Kason of the Chaitra year 711 Sakkaraj	Expired year	Do	In A.D. 1350-51 (Expired Sakkaraj 711) Vaisakha sukla 15 began on Thursday 22nd April at 07 (1 hour 45 minutes) and ended next day at 02 (0 hour 30 minutes) But the Cyclic Chaitra year quoted in the inscription corresponds regularly to Current Sakkaraj 711
214	131	On Monday the 5th waxing of Tabaung of the Vaisakha year 712 Sakkaraj	Current year	Do	In A.D. 1350-51 (Current Sakkaraj 712) Phalguna sukla 5 began on Monday 31st January 1351 at 83 (20 hours 0 minute) and ended next day at 76 (18 hours 15 minutes)
215	132	On Thursday the full moon of Pyatho of the Vaisakha year, 712 Sakkaraj	Not verifiable	Do	In A.D. 1350-51 (Current Sakkaraj 712) Pausya sukla 15 fell on Tuesday 14th December in next year on Monday 2nd January 1352 in neither case on Thursday
216	133	On Sunday the 11th waxing of Tawthalin of the Vaisakha year 712 Sakkaraj	Current year	Do	In A.D. 1350-51 (Current Sakkaraj 712) Bhadrapada bhela 11 fell on Sunday 29th August ending at 23 (5 hours 30 minutes) of the day
217	134	On Thursday the full moon of Tabaung 705 Sakkaraj	Expired year	Nil	In A.D. 1344-45 (Expired Sakkaraj 705) Phalguna sukla 15 fell on Thursday 17th February A.D. 1345 ending at 32 (7 hours 40 minutes) of the day

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(1)	(2)	(3)	(4)	(5)	(6)
218	135	On Thursday the 10th waning of Pya tho of the Vaisakha year, 712 Sakkaraj	Expired year	Current	Sakkaraj 712 Current corresponds regularly to Cyclic Vaisakha but fell on Thursday 12th January A D 1352 ending at 94 (22 hours 10 minutes) of day
218	136	On Thursday the 3rd waxing of Niyon of the Assina year 714 Sakkaraj	Current year	Neither	In A D 1352 53 (Current Sakkaraj 714) Jyeshtha sukla 3 fell on Thursday 17th May ending at 16 (3 hours 30 minutes) of the day Assina should be Ashadha
221	137	On Thursday, the 13th waxing of Nayon of the Jyeshtha year 713 Sakkaraj	Not verifiable	Current	In A D 1351 52 (Current Sakkaraj 713) Jyeshtha sukla 13 fell on Wednesday 8th June next year on Sunday In neither case on Thursday.
222	138	On Thursday the 8 waning of Tha dingyut of the Bhadrapada year 713 Sakkaraj	Current year	Neither	In A D 1351 52 (Current Sakkaraj 713) Assina bahula 8 fell on Thursday 13th October ending at 46 (11 hours 0 minute) of day Bhadrapada should be Jyeshtha as also in No 139
225	139	On Thursday the 13th waxing of Ta bodwe of the Chaitra year, 713 Sakkaraj which corresponds with the year of the religion 1895	Expired year	Do	In A D 1352 53 (1 expired Sakkaraj 713) Magha sukla 13 began on Thursday 17th January

228	140	On Wednesday the 3rd waxing of Tibbany of the Asvina year 714 Sakkara	Current year	Do	In A O 1352 53 (Current Sakkara 714) Phalguna sukla 3 began on Wednesday 20th February 1353 at 92 (22 hours 0 minutes) and ended next day at 98 (23 hours 30 minutes)
229	141	On Monday the 1st waxing of Wa xing of the Asvina year 714 Sak kara	Expired year	Do	In A D 1753 54 (1st year Sakkara 714) Sravana sukla 5 1 began on Monday 1st July at 62 (14 hours 50 minutes) and ended at 55 (13 hours 15 minutes)
230	142	On Thursday the 5th waxing of Ta bodwe 714 Sakkara	Current year	Nil	In A D 1753 53 (Current Sakkara 714) Magha sukla 5 began on 10th January 1753 Thursday at 11 (2 hours 40 minutes) and ended next day at 04 (1 hour 0 minute)
235	143	On Thursday the 15th waxing of Ta xing non of the Sravana year 715 Sakkara	Not verifiable	Current	In A D 1353 54 (Current Sakkara 715) Kartika sukla 5 ended on Saturday 2nd November at 15 (3 hours 35 minutes) 1st year on Wednesday 22nd Octo ber at 13 (3 hours 10 minutes) in neither case on Thursday
236	144	On Wednesday the 3rd waxing of Tibbany 715 Sakkara	Current year	Nil	In A O 1353 54 (Current Sakkara 715) Phalguna sukla 3 ended on Wednesday 20th February 1354 at 69 (16 hours 30 minutes) of the day
236	145	On Saturday the 5th waxing of Kason 813 Sakkara	Not verifiable	Nil	In A O 1451 52 (Current Sakkara 813) Vaisakha sukla 5 fell on Tuesday 6th April and in next year on Monday 24th April in neither case on Saturday
238	146	On Thursday the 10th waxing of Nayon of the Sravana year 715 Sakkara	Do	Current	In A D 1353 54 (Current Sakkara 715) Jyeshtha sukla 10 fell on Monday 13th May 49 (11 hours 45 minutes), next year on Sunday 1st June 27 (6 hours 30 minutes) in neither case on Thursday
239	147	On Monday the 4th waxing of Nayon of the Asvina year 717 Sakkara	Do	Do	In A O 1355 (Current Sakkara 717) Jyeshtha sukla 4 fell on Saturday 1st June ending at 36 (8 hours 40 minutes) next year on Wednesday ending at 98 (23 hours 30 minutes) in neither case on Monday

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(1)	(2)	(3)	(4)	(5)	(6)
240	148	On Thursday the 7th waxing of Kason 1897th year of the Religion	Current year	Nil	In A.D. 1353-54 corresponding to the year of the religion 1897 Vaisakha sukla 7 fell on Thursday 11th April ending at '07 (1 hour 45 minutes) of the day
243	149	On Friday the 2nd waxing of Nayon of the Sravana year 718 Sakkaraj	Not verifiable	Neither	In A.D. 1356-57 (Current Sakkaraj 718) Jyestha sukla 2 fell on Tuesday 3rd May 03 (0 hour 45 minutes) in the year on Sunday 21st May 82 (19 hours 40 minutes) in neither year on Friday Sravana should be Kartika
244	150	On Thursday the 5th waxing of Kason of the Kartika year 718 Sakkaraj	Do	Current	In A.D. 1356-57 (Current Sakkaraj 718) Vaisakha sukla 5 fell on Wednesday 6th April 50 (12 hours 0 minute) and in the following year on Tuesday at 25 (6 hours 0 minute), in neither case on Thursday
246	151	On Sunday the 7th waxing of Tabauing of the Pausha year 720 Sakkaraj which corresponds with the year of the religion 1902 and ten months	Expired year	Do	In A.D. 1359-60 (Expired Sakkaraj 720) Phalguna sukla 7 began on Sunday 23rd February 1360 at 13 (3 hours 35 minutes) and ended next day at 12 (2 hours 50 minutes)
247	152	Religiously on the 3rd and generally on the 4th waxing of Pyatho of the Pausha year, 720 Sakkaraj	Not verifiable	Current	No week day

251	153	On Sunday the 10th waxing of P'usha of the P'usha year, 720 Sakkara	Current year	Do	In A D 1358 59 (Current Sakkara 720) P'usha sukla 10 fell on Sunday 9th December at 95 (22 hours 45 min 25) and ended next day at 35 (22 hours 45 minutes)
252	154	On Saturday the 11th waxing of T'irungmon of the M'gha year 721 Sakkara	Do	Do	In A D 1359-60 (Current Sakkara 721) K'artika bhadra fell on Saturday 16th November at 18 (4 hours 20 minutes) and ended next day at 22 (5 hours 20 minutes)
255	155	On Thursday the 3rd waxing of Thadrigul of the M'gha year, 721 Sakkara which corresponds with the year of the religion 1902	Do	Do	In A D 1359 60 (Current Sakkara 721) Asvina sukla 3 fell on Thursday 26th September ending at 00 (0 hour 0 minute) of the day i.e., at the Sunrise (the ending moment would be an hour later in Burma)
255	156	On Saturday the 10th waxing of Kason of the Phalguna year 726 Sakkara	Not verifiable	Neither	In A D 1364 65 (Current Sakkara 726) Vaisakha sukla 10 fell on Friday 12th April, 45 (10 hours 45 minutes) and in the following year on Thursday 1st May at 48 (11 hours 30 minutes) in neither year on Saturday Phalguna should be Vashdha.
257	157	On Sunday the 10th waxing of Tabung of the Phalguna year, 722 Sakkara	Current year	Current	In A D 1360 61 (Current Sakkara 722) Phalguna sukla 10 began on Sunday 14th February at 48 (11 hours 30 minutes) and ended next day at 44 (10 hours 30 minutes)
258	158	On Thursday the 3rd waxing of Tabung 723 Sakkara	Expired year	Not	In A D 1362-63 (Expired Sakkara 723) Phalguna sukla 3 began on Thursday 10th February A D 1363 at 64 (15 hours 20 minutes) of the day and ended next day at 61 (14 hours 40 minutes)
259	159	On Wednesday the 3rd waxing of Nadaw 723 Sakkara	Not verifiable	Not	In A D 1361 62 (Current Sakkara 723) M'rgasira sukla 3 fell on Monday 1st November, 77 (18 hours 30 minutes) in the following year on Sunday 20th November 76 (13 hours 30 minutes), in neither year on Wednesday
260	160	On Sunday the 2nd waxing of Wangung of the Chaitra year 723 Sakkara	Current year	Current	In A D 1361-62 (Current Sakkara 723) Sravana sukla 2 began on Sunday 4th July at 00 (0 hour 0 minute) of the day and ended next day at 00 (0 hour 0 minute)

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269	166	On Thursday, the 9th waxing of Thadingyut 1147 Sakkara	Do	Nil	In A D 1785 86 (Current Sakkara 1147) Asvina bahula 9 fell on Wednesday 26th October 62 (14 hours 50 minutes) and in the following year on Sunday 15th October at 91 (21 hours 50 minutes), it fell in neither year on Thursday
275	167	On Thursday the 9th waxing of Tagu of the Bhadrabadi year 728 Sakkara	Do	Current	In A D 1366 67 (Current Sakkara 728) Chaitra sukla 9 fell on Saturday 21st March 71 (17 hours 0 minute) and the following year it fell on Wednesday 10th March 88 (21 hours 10 minutes) it fell in neither year on Thursday
276	168	On Wednesday the full moon of Nayon of the Kartika year 730 Sakkara	Current year	Do	In A D 1368 69 (Current Sakkara 730) Jyeshtha sukla 15 began on Wednesday 31st May at 76 (18 hours 15 minutes) of the day and ended next day at 68 (16 hours 20 minutes)
277	169	On Sunday the 8th waxing of Tawung-moon of the Margasira year, 731 Sakkara	Expired year	Do	In A D 1370 71 (Expired Sakkara 731) Kartika sukla 8 began on Sunday 29th October at 68 (16 hours 20 minutes) and ended next day at 66 (15 hours 50 minutes)
278	170	On Monday, the full moon of Wago of the Margasira year 731 Sakkara, which corresponds with the year of the religion 1913	Do	Do	In A D 1370 71 (Expired Sakkara 731) Ashvina sukla 15 began on Monday 8th July at 50 (12 hours 0 minute) and ended next day at 48 (11 hours 30 minutes) But the Current Sakkara 731 corresponds to 1913 On the other hand the year of religion 1913 points to A D. 1370
279	171	On Wednesday, the full moon of Kason of the Pausa year 732 Sakkara	Current year	Do	In A D 1370 71 (Current Sakkara 732) Adhika Vaisakha sukla 15 began on Wednesday 10th April at 48 (16 hours 20 minutes) and ended next day at 77 (18 hours 30 minutes)
280	172	On Monday the 6th waxing of Tagu 734 Sakkara	Not available	Nil	In A D 1372 73 (Current Sakkara 734) Chaitra sukla 6 fell on Friday 26th March, 23 (5 hours 30 minutes) and in the following year on Wednesday 30th March, 82 (19 hours 40 minutes), in neither year was it Monday

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262	161			On Thursday the 15th waxing of Vavō of the Vavō year 724 Sakkaraj which correponds with the year of the religion 1838	Current year	Current year	Current		In A D 1862 63 (Current Sakkaraj 724) Ashūtha sūla fell on Thursday 7th July on which day it ended at 48 (21 hours 10 minutes)	
262	162			On Wednesday the 7th waxing of Nayon 730 Sakkaraj	Do	Do	Nil		In A D 1868 (Current Sakkaraj 730) Jyeshtha sūla fell on Wednesday 24th May ending at 76 (18 hours 15 minutes) of the day	
262	163			On Thursday the 15th waxing of Nayon 732 Sakkaraj	Expired year	Expired year	Nil		In A D 1861 62 (Expired Sakkaraj 732) Jyeshtha sūla began on Thursday 29th May at 01 10 hour 15 minutes and ended next day at 09 (2 hours 10 minutes)	
264	164			On Wednesday the 9th waxing of Nadiw of the Jyeshtha year 725 Sakkaraj	Current year	Current year	Current		In A D 1861 64 (Current Sakkaraj 725) Mārgasīra sūla fell on Wednesday 15th November ending at 99 (23 hours 45 minutes) of the day	
265	165			On Thursday the full moon of Tabtung of the Bhadrapada year, 725 Sakkaraj	Not verifiable	Not verifiable	Neither		In A D 1863 64 (Current Sakkaraj 725) Phalguna sūla fell on Sunday 18th February 1864 A D 24 (7 hours 45 minutes) in the following year it fell on Saturday 8th March A D 1865 32 (7 hours 40 minutes) it fell in neither year on Thursday Bhadrapada should be Jyeshtha, see previous entry	

269	166	On Thursday the 9th waxing of Thidingut 1147 Sakkaraj	Do	Ad	In A D 1785-86 (Current Sakkaraj 1147) Ashvini bahu 9 fell on Wednesday 27th October 62 (14 hours 50 minutes) and in the following year on Sunday 15th Oct. but it 11 (21 hours 50 minutes), it fell in neither year on Thursday
270	167	On Thursday the 9th waxing of Tuga of the Bhadravara year 728 Sakkaraj	Do	Current	In A D 1786-87 (Current Sakkaraj 728) Chaitra sukla 9 fell on Saturday 21st March 71 (17 hours 0 minute) and the following year it fell on Wednesday 10th March 88 (21 hours 10 minute) it fell in neither year on Thursday
276	168	On Wednesday the full moon of Vayon of the Karttika year 730 Sakkaraj	Current year	On	In A D 1788 (9) (Current Sakkaraj 730) Jyeshtha sukla 15 began on Wednesday 31st May at 76 (18 hours 15 minutes) of the day and ended next day at 68 (16 hours 20 minutes)
277	169	On Sunday, the 8th waxing of Turgu- moon of the Margavara year 731 Sakkaraj	Expired year	Do	In A D 1370-71 if expired Sakkaraj 731 Karttika sukla 8 began on Sunday 29th October at 68 (16 hours 20 minutes) and ended next day at 66 (15 hours 50 minutes)
278	170	On Monday, the full moon of Vayon of the Margavara year 731 Sakkaraj which corresponds with the year of the religion 1913	On	Do	In A D 1370-71 if expired Sakkaraj 731 Ashvini sukla 15 began on Monday 28th July at 20 (12 hours 0 minutes) and ended next day at 48 (11 hours 30 minutes) but the Current Sakkaraj 731 corre- sponds really to 1914 year. On the other hand the year of religion 1913 points to A D, 1370
279	171	On Wednesday the full moon of Kason of the Pausa year, 732 Sakkaraj	Current year	On	In A D 1370-71 (Current Sakkaraj 732) Ashvini sukla 15 began on Wednesday 10th April at 48 (16 hours 20 minutes) and ended next day at 77 (18 hours 30 minutes)
280	172	On Monday the 6th waxing of Tuga 734 Sakkaraj	Not verifiable	Ad	In A D 1372-73 (Current Sakkaraj 734) Chaitra sukla 6 fell on Friday 27th March, 23 (15 hours 30 minutes) and in the following year on Wednesday 30th March 82 (19 hours 40 minutes), in neither year was it Monday

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281	173	On Monday the 8th waxing of Tabauing of the Vusakhar year 736 Sakkaraj which corresponds with the year of religion 1918	Not verifiable	Current	In A D 1917-75 (Current Sakkaraj 736) Phalguna Sukla 8 fell on Friday 9th February 1917 (20 hours 10 minutes) in the following year on Thursday February 57 (13 hours 45 minutes) in neither year was it Monday
281	174	On Saturday the 8th waxing of Pyatho of the Jyeshtha year 737 Sakkaraj	Do	Do	In A D 1917-76 (Current Sakkaraj 737) Pausa sukla 8 fell on Monday 1st December 1917 (1 hour 15 minutes) in the following year on Friday 19th December 1918 (8 hours 0 minutes), in neither year did it fall on Saturday
286	175	On Saturday the full moon of Thidin Kyut of the Jyeshtha year 737 Sakkaraj which corresponds with the year of the religion 1919	Expired year	Do	In A D 1917-77 (Expired Sakkaraj 737) Asvina sukla 15 began on Saturday 27th September 1917 (10 hours 45 minutes) and ended next day at 42 (10 hours 0 minutes) The year of religion 1919 points to 1916 A D
288	176	On Monday the 8th waxing of Tabauing of the Asvina year 738 Sakkaraj	Not verifiable	Neither	In A D 1917-78 (Current Sakkaraj 738) Phalguna bahula 8 began at 02 (0 hour 30 minutes) on Tuesday 3rd March 1918 and ended at 94 (22 hours 30 minutes) same day Therefore no part of bahula 8 was current on Monday In the following year the week day was Sunday

200	177	On Sunday the 4th waxing of Tabung of the Margasara year 719 Sakkaraj	Current year	Do	Neither	In A D 1358 59 (Current Sakkaraj 719) Phalguna sukla 4 fell on Sat day 17th February A D 1359 ending at 85 (20 hours 25 minutes) of the day
201	178	On Wednesday the 3rd waxing of Nayon of the Asvina year Sakkaraj	Current year	Do	Neither	In A D 1376 77 (Current Sakkaraj 738) Jyeshtha sukla 3 began on Wednesday 4th June at 76 (18 hours 15 minutes) and ended next day at 69 (16 hours 30 minutes) Asvina should be Ashadha
202	179	On Thursday the 10th waxing of Tabung of the Vaisakha year 712 Sakkaraj	Not verifiable	Do	Current	In A D 1350 51 (Current Sakkaraj 712) Kartika sukla 10 fell on Monday 11th October at 71 (11 hours 20 minutes) and in the following year on Sunday 30th October at 56 (13 hours 30 minutes) in neither year did it fall on Thursday
203	180	On Thursday the 4th waxing of Pyutho 734 Sakkaraj	Current year	Do	Nil	In A D 1352 53 (Current Sakkaraj 734) Pausa sukla 4 ended according to the ephemeris on Wednesday 29th December at 99 but in the longitude of any place in Burma the ending moment would have been brought up to a little after sunrise on Thursday
204	181	On Saturday the full moon of Wuzo of the Sravina year 739 Sakkaraj	Expired year	Do	Current	In A D 1378 79 (Expired Sakkaraj 739) Ashadha sukla 5 fell on Saturday 10th July ending at 94 (22 hours 30 minutes)
205	182	On Wednesday the 15th waxing of Nadaw 740 Sakkaraj	Current year	Do	Nil	In A D 1379 80 (Expired Sakkaraj 740) Margasira sukla 15 began on Wednesday 23rd November at 62 (14 hours 50 minutes) and ended next day at 52 (12 hours 30 minutes)
206	183	On Thursday the full moon of Tabung of the Asvina year 740 Sakkaraj	Current year	Do	Neither	In A D 1378 79 (Current Sakkaraj 740) Phalguna full moon fell on Thursday 3rd March A D 1379 ending at 85 (20 hours 25 minutes) Asvina should be Bhadrabada
207	184	On Saturday the 2nd waxing of Tigu 742 Sakkaraj	Not verifiable	Do	Nil	In A D 1380 81 (Current Sakkaraj 742) Chaitra sukla 2 fell on Friday 9th March at 81 (11 hours 30 minutes) and in the following year on Thursday 26th February 1381 97 (23 hours 20 minutes), in neither year did it fall on Saturday

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(1)	(2)	(3)	(4)	(5)	(6)
299	185	On the 4th waning of Waxing of the Kathika year, 742 Sakkaraj	Not verifiable	Current	No week day
300	186	On Thursday the 7th waxing of Wagon 743 Sakkaraj	Current year	Nil	In A D 1381 82 (Current Sakkaraj 743) Jyestha sukla 7 fell on Thursday 30th May ending at 67 (16 hours 5 minutes) of the day
301	187	On Sunday the full moon of Tathodwe 744 Sakkaraj	Do	Nil	In A D 1382 83 (Current Sakkaraj 744) Magha full moon tithi began on Sunday 18th January A D 1383 at 88 (21 hours 10 minutes) and ended next day at 82 (19 hours 40 minutes)
305	188	On Wednesday the 2nd waning of Thadingyul of the Sawun year 775 Sakkaraj	Do	Current	In A D 1413 14 (Current Sakkaraj 775) Asvina bahuja 2 fell on Wednesday 11th October ending at 48 (11 hours 30 minutes) of the day
311	189	On Monday the 7th waning of Nadaw of the Asvina year, 746 Sakkaraj	Do	Neither	In A D 1384 85 (Current Sakkaraj 746) Margasira bahuja 7 fell on Monday 5th December ending at 88 (21 hours 10 minutes) of the day Asvina should be Phalguna

312	190	On Tuesday the 7th waxing of Putho of the Phalguna year 746 Sakkara which corresponds with the year of religion 1928	Current year	Current	In A D 1384 85 (Current Sakkara 746) Putho bahula 7 began on Tuesday 3rd January A D 1385 and ended next day 45 (10 hours 45 minutes) A B—Formula for year of religion appears to be A B 544=A D year
314	191	On Sunday the 8th waxing of Tagu 743 Sakkara	Do	Nil	In A D 1381 82 (Current Sakkara 743) Chaitra sukla 8 began on Sunday 3rd March at 69 (hours 30 minutes) and ended next day at 60 (14 hours 30 minutes)
321	192	On Thursday the 14th waxing of Tabung of the Vaisakha year, 749 Sakkara	Do	Neither	In A D 1387 88 (Current Sakkara 749) Phalguna sukla 14 began on Thursday 20th February 1388 at 61 (14 hours 40 minutes) and ended next day at 62 (14 hours 50 minutes) Vaisakha should be Jyeshtha
322	193	On Sunday, the 8th waning of Nadaw of the Asvini year, 750 Sakkara	Do	Do	In A D 1388 89 (Current Sakkara 750) Vargasa bahula 8 fell on Sunday 22nd November ending at 00 (0 hour 0 minute) or at Sunrise Asvina should be Ashadha
324	194	On Wednesday, the full moon of Tagu 751 Sakkara	Expired year	Nil	In A D 1390 91 (Expired Sakkara 751) Chaitra sukla 15 began on Wednesday 30th March at 43 (10 hours 20 minutes) and ended next day at 38 (9 hours 10 minutes)
325	195	On Monday, the full moon of Tagu, 753 Sakkara	Current year	Nil	In A D 1391 92 (Current Sakkara 753) Chaitra full moon 15th fell on Monday 20th March ending at 95 (22 hours 45 minutes) when there was also a lunar eclipse
332	196	On Friday, the 4th waxing of Tazung moon of the Kartika year, 691 Sakkara	Do	Neither	In A D 1329 30 (Current Sakkara 691) Kartika sukla 4 ended according to the ephemeris at 90 (21 hours 35 minutes) on Thursday 26th October. But in the longitude of Burma at least 06 (1 hour 30 minutes) of the day would be added to the ending moment which could thus have been brought up to very near Sunrise on Friday 27th October Kartika should be Sravana

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(1)	(2)	(3)	(4)	(5)	(6)
333	197	On Thursday the 8th waxing of Tabodwe, 755 Sakkaraj	Expired year	Nil	In A D 1394 95 (Expired Sakkaraj 755) Magha sukla 8 began on Thursday 14th January A D 1395 at 31 7 hours 30 minutes) and ended next day at 30 7 hours 10 minutes)
334	198	On Sunday the 8th waxing of Kason of the Phalguna year, 758 Sakkaraj	Current year	Nil	In A D 1393 94 (Current Sakkaraj 758) Jyesthina sukla 8 began on Sunday 18th May at 92 (22 hours 0 minute) and ended next day at 89 (21 hours 20 minutes)
335	199	On Monday the 2nd waxing of Wagaung 747 Sakkaraj	Do	Nil	In A D 1385 86 (Current Sakkaraj 747) Sravana sukla 2 fell on Monday 10th July, ending at 23 (5 hours 30 minutes) of the day
356	200	On Thursday, the 7th waxing of Nadaw, 757 Sakkaraj	Do	Nil	In A D 1395 96 (Current Sakkaraj 757) Margasira sukla 7 began on Thursday 18th November at 99 (23 hours 45 minutes) and ended next day at 90 (21 hours 35 minutes) <i>Note</i> —Very little of the 7th sukla tithi was left on Tuesday but then Thursday was apparently a favourite week day for making donations and 7 tithi was probably equally a favourite

358	201	On Friday the 6th waxing of Kason of the Phalguna year 758 Sakkara	Do	Current	In A D 1396-97 (Current Sakkara 758) Vaisakha sukla 6 fell on Friday 14th April at 29 (7 hours 0 minute) of the day
359	202	On Sunday the 5th waxing of Tabodwe 760 Sakkara	Do	Vil	In A D 1398-99 (Current Sakkara 760) Magha sukla 5 began on Sunday 12th January A D 1399 at 06 (1 hour 50 minutes) and ended next day at 08 (2 hours 0 minute)
343	203	On Friday the 12th waxing of Kason 758 Sakkara	Not verifiable	Vil	In A D 1396-97 (Current Sakkara 758) Vaisakha sukla 12 fell on Thursday 20th April at 06 (1 hour 30 minutes) and the following year on Monday 9th April 65 (15 hours 35 minutes) in neither year did the tide fall on 1 day
349	204	On Thursday the 5th waxing of Niyon 759 Sakkara	Current year	Vil	In A D 1397-98 (Current Sakkara 759) Jyeshtha sukla 5 fell on Thursday 11st May ending at 67 (14 hours 50 minutes) of the day
353	205	On Thursday the full moon of Kason 762 Sakkara	Expired year	Vil	In A D 1401-02 (Expired Sakkara 762) Vaisakha sukla 15 fell on Thursday 28th April ending at 31 (7 hours 30 minutes) of the day
354	206	On Saturday the 7th waxing of Wazo 763 Sakkara	Current year	Vil	In A D 1401-02 (Expired Sakkara 763) Ashadha bahula 7 was throughout Saturday 2nd July having begun at 97 (23 hours 20 minutes) on Friday and came to an end on Sunday at 05 (1 hour 15 minutes) of the day
357	207	On Thursday the 10th waxing of Niyon of the Asvina year 766 Sakkara	Expired year	Current	In A D 1405-06 (Expired Sakkara 766) Jyeshtha sukla 10 began on Thursday 7th May at 83 (20 hours 0 minute) and ended next day at 90 (21 hours 35 minutes) Asvina should be Kartika
358	208	On Friday the 9th waxing of Wazo of the Asvina year 767 Sakkara	Current year	Neither	In A D 1405-06 (Current Sakkara 767) Adhika Ashadha sukla 9 began on Friday 5th June at 39 (9 hours 20 minutes) and ended next day at 47 (11 hours 20 minutes) Asvina should be Margasira

APPENDIX H—continued

A List of Dates in the Burmese Common Era found in the 'Original Inscriptions collected by King Bodawpaya in Upper Burma'
(see also paragraph 35 pages 30—35)—contd

Page No	Serial No in this list	English Translation of Burmese Text	Whether verified for current or expired year or not verifiable	Whether the year of Jupiter's cycle is correct for current or expired year or not correct for either	Verticals and remarks
(1)	(2)	(3)	(4)	(5)	(6)
359	209	On Sunday the 11th waxing of Kason of Hlennmt year, 779 Sakkara	Expired year	No (?)	In A O 1418 19 (1 x) 19th Sakkara 779) Vusakha sukha 11 fell on Sunday 17th April ending at 01 (0 hour 15 minutes) of the day VB—Hlennmt year
363	210	On Thursday the 4th waxing of Tabbodwe 770 Sakkara	Do	Nil	In A O 1409 10 (Expired Sakkara 770) Migha hahula 4 began on Thursday 23rd January A O 1410 at 90 (21 hours 35 minutes) and ended at 80 (19 hours 10 minutes) of the day
367	211	On Thursday, the full moon of Kason, 778 Sakkara	Not verifiable	Nil	In A D 1416 17 (Current Sakkara 778) Vusakha sukha 15 fell on Sunday 12th May at 23 (5 hours 30 minutes) and in the following year on Saturday 1st May 07 (1 hour 45 minutes)
370	212	On Wednesday the 10th waxing of Thadingyut, 780 Sakkara	Expired year	Nil	In A D 1419 20 (Expired Sakkara 780) Vusakha sukha 10 began on Wednesday 27th September at 84 (20 hours 10 minutes) and ended at 79 (19 hours 0 minute) next day

371	213	On Thursday the 1st waxing of Tabung of the Vaisakha year 780 Sakkara	Do	Expired	In A D 1419 20 (Expired Sakkara 780) Phalguna sukla 1 ended on Wednesday 14th January A D 1420 at 20 (21 hours 35 minutes) but in local time on account of the longitude of Burma the ending moment of the tithi may have been brought up to sunrise on Thursday. The Cyclic year Magha also points to 1 v. red Sakkara 780
372	214	On Thursday the 4th waxing of Tithi of the Magha year 780 Sakkara	Expired year	Expired	In A D 1419 20 (Expired Sakkara 780) Magha sukla 4 began on Thursday 18th January A D 1420 at 29 (7 hours 0 minute) and ended at 28 (6 hours 45 minutes) next day. Magha should be Pausha or 780 1 v. red
373	215	On Saturday the 1st waxing of Tithi 780 (780) Sakkara	Not verifiable	Nil	In A D 1418 19 (Current Sakkara 780) Chaitra sul 1 1 fell on Tuesday 8th March 72 (17 hours 20 minutes) and in the following year on Monday 27th March 40 (9 hours 35 minutes) in neither year did the tithi fall on a Saturday
377	216	On Saturday the 11th waxing of Tithi of the Chaitra year 791 Sakkara	Current year	Neither	In A D 1429 30 (Current Sakkara 791) Asvina sukla 11 fell on Saturday 8th October ending at 65 (15 hours 45 minutes) of the day. Chaitra should be Margasira
378	217	On Saturday the full moon of Tabung 792 Sakkara	Expired year	Nil	In A D 1431 32 (Expired Sakkara 792) Phalguna sukla 15 fell on Saturday 16th February A D 1432 ending at 30 (7 hours 10 minutes) of the day
382	218	On Wednesday the 14th waxing of Tithi of the Vaisakha year 796 Sakkara	Do	Nil	In A D 1435 36 (Expired Sakkara 796) Asvina sukla 14 began on Wednesday 5th October at 30 (7 hours 10 minutes) and ended next day at 38 (9 hours 10 minutes)
385	219	On Thursday the 1st waxing of Kason of the Vaisakha year 798 Sakkara	Not verifiable	Neither	In A D 1436 37 (Current Sakkara 798) Vaisakha sukla 1 fell on Tuesday 17th April 69 (16 hours 30 minutes) and in the following year on Saturday 6th April 69 (16 hours 30 minutes) in neither year did it fall on Thursday. There is apparently an error in the year Sakkara. Vaisakha should be Ashadha

APPENDIX H—continued

A List of Dates in the Burmese Common Era found in the Original Inscriptions collected by King Bodawpaya in Upper Burma
(see also paragraph 35 pages 30—35)—contd

Page No	Serial No in this list	English Translation of Burmese Text	Whether verified for current or expired year or not verifiable	Whether the year of Jui Hsueh Cycle is correct for current or expired year or not correct for either	Verification and remarks
(1)	(2)	(3)	(4)	(5)	(6)
321	220	On Wednesday the 6th warning of Tagu 801 Sakkaraj	Not verifiable	Nil	In A.D. 1439-40 (Current Sakkaraj 801) Chatur bhadra 6 fell on Sunday 5th April 45 (10 hours 45 minutes) and in the following year on Friday 25th March 00 10 hour 0 minute) in neither year did it fall on Wednesday
322	221	On Friday the 3rd warning of Wa-giang 801 Sakkaraj	Do	Nil	In A.D. 1439-40 (Current Sakkaraj 801) Sravastha bhadra 3 fell on Tuesday 28th July 91 (21 hours 50 minutes) and in the following year (when there were two Sravasthas) on Sunday 17th July, *63 (15 hours 10 minutes) and on Monday 15th August 94 (22 hours 30 minutes) in no case did it fall on Friday
323	222	On Friday the 8th warning of Wazo 802 Sakkaraj	Do	Nil	In A.D. 1440-41 (Current Sakkaraj 802) Ashvada sukla 8 fell on Wednesday 8th January 26 (6 hours 15 minutes) and in the following year on Monday 26th June, 92 (22 hours 0 minute) in neither case did it fall on Friday
324	223	On Monday the 4th warning of Wazo, 801 Sakkaraj	Current year	Nil	In A.D. 1439-40 (Current Sakkaraj 801) Ashvada bhadra 4 began on Monday 29th June at *62 (14 hours 50 minutes) and ended at 52 next day (12 hours 30 minutes)

396	224	On Thursday, the 1st waxing of Kason of the Vaisakha year, 808 Sakkaryaj	Not variable	...	Current	In A D 1445-46 (Current Sakkaryaj 807) Pousha sukla 1 was Tuesday, 30th November in the following year Monday 19th December in neither case was it Thursday
399	225	On Thursday the 1st waxing of Kason of the Vaisakha year, 808 Sakkaryaj	Do	Do.	Do.	In A D 1446-47 (Current Sakkaryaj 808) Adhika Ashadha Vaisakha bahula 1 was Tuesday 12th April, Nija Vaisakha bahula 1 was Wednesday 11th May, in the following year Vaisakha bahula 1 was Monday 1st May, none of these days was Thursday.
401	226	On Friday the 6th waxing of Pyatho of the Margasira year 812 Sakkaryaj which corresponds with the year of the religion 23	Do	Neither	Neither	In A D 1450-51 (Current Sakkaryaj 812) Pansha bahula 6 was Thursday 24th December, in the following year Wednesday 12th January A D 1452 in neither year was it Friday Margasira should be Bhadra pada
403	227	On Thursday, the 5th waxing of Wazo, 820 Sakkaryaj	Current year	Nil	Nil	In A D 1458-59 (Current Sakkaryaj 820) Ashadha sukla 5 began on Thursday 15th June, at 26 (6 hours 15 minutes) and ended next day at 31 (7 hours 30 minutes)
406	228	On Friday the 14th waxing of Tiguo of the Margasira year 821 Sakkaryaj	Expired year	Neither	Neither	In A D 1460-61 (Expired Sakkaryaj 821) Chaitra sukla 14 fell on Friday 14th April, ending at 87 (20 hours 50 minutes) of the day
414	229	On Thursday the 11th waxing of Tribanga, 846 Sakkaryaj	Current year	Nil	Nil	In A D 1484-85 (Current Sakkaryaj 846) Phalguna sukla 11 began on Thursday 24th February A D 1485 at 36 (8 hours 40 minutes) and ended at 35 (8 hours 25 minutes) next day
416	230	On Saturday the 3rd waxing of Nayon, 851 Sakkaryaj	Do	...	Nil	In A D 1483-90 (Current Sakkaryaj 851) Jyesthina sukla 3 began on Saturday 2nd May at 83 (20 hours 0 minutes) and ended next day at 82 (19 hours 40 minutes)
416	231	On Wednesday the full moon of Pyatho, 853 Sakkaryaj	Do	Nil	Nil	In A D 1491-92 (Current Sakkaryaj 853) Pousha sukla 15 began on Wednesday 14th December at 87 (20 hours 50 minutes) and ended next day at 94 (22 hours 30 minutes).

APPENDIX H—concluded

A List of Dates in the Burmese Common Era found in the Original Inscriptions collected by King Bodawata in Upper Burma
(see also paragraph 35, pages 30—35)—concl.

Page No	Serial No in this list	English Translation of Burmese Text	Whether verified for current or expired year or not verifiable	Whether the year of Jupiter's cycle is correct for current or expired year or not correct for either	Verification and remarks
(1)	(2)	(3)	(4)	(5)	(6)
418	232	On Sunday, the 14th waxing of Tago 846 Sakkaraj	Not verifiable	Nul	In A D 1494 95 (Current Sakkaraj 856) Chaitra sukla 14 (48) on Thursday 20th March 91 (21 hours 50 minutes) in the following year Wednesday 8th April (4 (11) hours 50 minutes) in neither year was it Sunday.
419	233	On Thursday, the 13th waxing of Wazo 856 Sakkaraj	Do	Nul	In A D 1494 95 (Current Sakkaraj 856) Ashadha sukla 13 (48) on Monday 16th June in the following year Sunday, in neither year was it Thursday
427	234	On Sunday, the 1st waxing of Thadin, start of the Chaitra year 871 Sakkaraj	Do	Neither	In A D 1509 10 (Current Sakkaraj 871) Asvina kumbha 1 (48) on Saturday 29th September 23 (5 hours 30 minutes) and in the following year on Wednesday 15th September at 74 (17 hours 45 minutes), in neither year was it Sunday Chaitra should be Sunday
428	235	On Monday, the 4th waxing of Thirung 872 Sakkaraj	Do	Nul	In A D 1510 11 (Current Sakkaraj 872) Phalguna sukla 4 (48) on Sunday 2nd February A D 1511, 05 (1 hour 15 minutes) in the following year on Saturday 21st February 1512 A D 14 (3 hours 20 minutes), in neither year was it Monday

430	236	On Tuesday the 3rd waxing of Pitra disput of the Mghira year 831 Sakkary	Not verifiable	Neither	In A D 1523 (Current Sakkary 891) Asvini sukla 3 fell on Sunday 5th September and full waxing year on Sunday 24th September in neither case on Tues- day. Margha should be Phalguna
430	237	On Wednesday the 10th waxing of Nidra of the Asvini year 991 Sakkary	Do	Do	In 1029 70 (Sakkary 991) Current Margha sukla 10 was Sunday 15th November and in the following Saturday 4th December in neither case Wednesday
431	238	On Thursday the 4th waxing of Waro (of the short era 102) 900 Sakkary which corresponds with the year of the Religion 2082	Expired year	Nil	In A D 1309 40 (Current Sakkary 901) Chaitra sukla 9 began on Thursday 27th March at 47 (11 hours 20 minutes) and ended at 40 (9 hours 35 minutes) next day
434	239	On Thursday the 9th waxing of Tana, 901 Sakkary	Current year	Nil	In A D 1513 40 (Current Sakkary 901) Chaitra sukla 9 began on Thursday 27th March at 47 and ended at 40 next day
435	240	On Wednesday the 5th waxing of Waro 863 Sakkary	Expired year	Nil	In A D 1502 03 (Expired Sakkary 863) Ashvini sukla 5 began on Wednesday 8th June at 93 (22 hours 20 minutes) and ended at 94 (23 hours 30 minutes) next day
443	241	On Thursday the 9th waxing of Thadingyal 1147 Sakkary	Not verifiable	Nil	In A D 1785 (Current Sakkary 1147) Asvini bahula 9 fell on Wednesday 26th October, 62 (14 hours 50 minutes) and in the following year on Sunday 15th October 91 (21 hours 50 minutes) in neither year on Thursday
450	242	On Monday the 7th waxing of Vadwa of the Chaitra year 1145 Sakkary which corresponds with the year of the Religion 2327	Current year	Neither	In A D 1793 84 (Current Sakkary 1145) Margha bahula 7 began on Monday 15th December at 19 (4 hours 30 minutes) and ended at 25 (6 hours 0 minutes) next day



Report

OF THE

Superintendent, Archæological Survey, Burma

FOR THE YEAR ENDING 31ST MARCH 1925

Rangoon : Supdt., Govt. Printing and Stationery, Burma

1925

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SHWE BU HONORARY ARCHAEOLOGICAL
OFFICER FOR ARAKAN FOR THE YEAR 1924-25.

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GOVERNMENT OF BURMA
Finance and Revenue Department.

[MISCELLANEOUS.]

Extract from the Proceedings of the Government of Burma in the Finance and Revenue Department,—No 179J25, dated the 6th August 1925 .

READ—

Report of the Superintendent, Archaeological Survey, Burma, for the year
ending the 31st March 1925

RESOLUTION —His Excellency the Governor-in Council orders that
the Report be published

By order of the Governor-in-Council.

W. BOOTH-GRAVELY,

Secretary to the Government of Burma,
Finance and Revenue Department

Report

OF THE

Superintendent, Archæological Survey, Burma,

FOR THE YEAR ENDING 31ST MARCH 1925

FIRST PART

SECTION I

Office Work giving details of Programme carried out and of Programme proposed for the ensuing year

1 The programme for the year under report consisted of the following item —The continuation of the compilation of a monograph on the 550 terra cotta plaques with *Jataka* scenes from the Petleik Pagoda Pagan

Programme for the past year and action taken with regard to it

The letterpress of this item of work is completed and is now being revised and made ready for the press it is hoped it may be issued during the next official year if sufficient funds can be found for the cost which will be rather heavy of reproducing the numerous plates which illustrate it

Besides the above the following works which are not included in the programme above mentioned were undertaken and completed during the year under report —

(1) The writing of the letterpress for an Archæological Memoir (No 27) entitled Pageant of King Mindon containing fifteen plates illustrating the pageant of King Mindon leaving his place at Mandalay to go to the Kyauktawgyi pagoda near the Mandalay Hill on the 16th of May 1865 This work contains fifteen plates in illustration of the text it is now being struck off in the Government of India Press Calcutta

(2) The Epigraphia Birmanica Volume III Part II containing the Kalyani Inscriptions by Mr C O Blagden is in the press and about to be issued

2 As a programme for the year 1925-26, the Local Government has sanctioned the following items —

(1) The revision of the letterpress of the monograph on the 550 terra cotta plaques with *Jataka* scenes from the Petleik Pagoda Pagan, and

(2) The compilation of the history of architecture at Pagan which will consist of a series of monographs on the principal temples

SECTION II

Tours and Inspection of Buildings and Sites

3 The following statement shows the time spent on each tour and the places visited by the Superintendent and the Honorary Archaeological Officer for Arakan —

Date	Object of journey	Number of days
1924	<i>Superintendent Archaeological Survey</i>	
20th to 24th November	To inspect the archaeological buildings at Sagaing and Tada U	5
11th to 17th December	To inspect the archaeological buildings at Pagan	7
1925		
11th January to 4th February	To examine the terra cotta plaques with <i>Jataka</i> scenes ornamenting the temples at Pagan	25
14th February to 22nd March	To conduct excavations and inspect archaeological sites and buildings at Hmawza in the Prome District	37
	Total	74
1924	<i>Honorary Archaeological Officer for Arakan</i>	
29th May to 3rd June	To inspect historical sites and monuments in the Akyab District	6
12th to 14th October 18th to 20th October	To inspect ancient monuments in the Akyab District and to search for historical records	6
19th to 21st December 24th to 31st December	To inspect historical sites and monuments in the Akyab District	11
	Total	23

SECTION III

Recommendations made during the year for Conservation or Excavation

4 In paragraph 7 at page 5 of the Annual Report of this Department for the year ending 31st March 1919 a reference is made to the appointment of two trustees to certain monasteries in Mandalay with a Government subsidy of Rs 1 000 a year made to the trustees for the maintenance of the buildings subject to the approval of the Superintendent Archaeological Survey being obtained to any repairs being carried out.

Withdrawal of Government contribution of Rs 1 000 towards the maintenance of some monasteries in Mandalay

As these buildings are of wood and tenanted and therefore in constant risk of being burned down the Government of India now consider that they will not be justified in maintaining them out of Imperial revenues and they have accordingly discontinued with effect from the 1st April 1924 their annual contribution of Rs 1 000 towards the maintenance of these buildings which have in consequence been removed from the list of protected monuments in Burma (*vide* Schedule in paragraph 15 section IV of this report). It was however suggested that these monasteries might be maintained out of Provincial revenues should the Local Government think it necessary to discuss this matter and a conference was held at Mandalay on the 30th of August 1924 it was then decided that the number of trustees should be increased to five and that arrangements for the maintenance and repairs to the buildings should be left entirely to them reference to the Superintendent Archaeological Survey being merely discretionary. The Local Government however considers that it is no longer concerned with the maintenance of the buildings and does not therefore propose to contribute in future towards the conservation of the said monasteries. The Governor in Council sanctioned a final grant of Rs 1 000 during the year 1924-25. The trustees should in future endeavour to maintain these buildings by means of public subscriptions.

5 In paragraph 6 at page 4 of my last Annual Report reference is made to a proposal for transferring the eleven (nine Pagodas and two Museums) Durwans from the control of Civil Officers to that of the Public Works Department Officers and for revising their pay from Rs 12 (the pay of each of the ten Durwans) and Rs 15 (the pay of the senior Museum Durwan) to a uniform scale of Rs 15 rising by annual increments of annas 8 to Rs 18 per mensem. The Local Government has sanctioned the proposed transfer of these Durwans who have been taken over from the Civil Officers by the Public Works Department on the 18th August 1924. But the Local Government sanctioned the fixing with

effect from the 1st August 1924 of the pay of Pagoda and Museum Durwans at Pagan not at Rs 15— $\frac{1}{2}$ —18 rs was first proposed but at Rs 14— $\frac{1}{4}$ —17 plus a good conduct allowance of Rs 2 per mensem to men who have completed not less than five years good service on Rs 17 monthly. The good conduct allowance is to be sanctioned by the Local Government in each case and is to be given to men whose service has been consistently satisfactory it is to be withdrawn if the recipient becomes slack and inefficient.

6 As pointed out in paragraph 13 at page 9 of my Annual Report for last year some of the intermediate *pyatthats* on the walls of Fort Dufferin at Mandalay are in urgent need of repairs if they are to last any length of time. It is estimated that a sum of Rs 48 820 will be required for these repairs to be carried out and a sum of Rs 6 000 has now been provided for the purpose in the proposed budget for the year 1925 26 as the first instalment (see item No 27 in the statement given in paragraph 18 of this report).

7 The Watch Tower and Okkyung at Ava are also in need of urgent repairs. The necessary special repairs to these monuments are estimated to cost Rs 618 which has now been included in the proposed conservation budget for 1925 26 (see item No 28 in the statement given in paragraph 18 of this report).

8 The Trungthamun Kyauktawgyi temple and King Bodawpyi's tomb are likewise in need of urgent repairs. An estimate has been prepared providing for repairs to put the Trungthamun Kyauktawgyi in a good state of preservation amounting to Rs 3 842 and a sum of Rs 320 is necessary for the repairs to Bagyidaw's tomb. These two amounts have been included in the budget for 1925 26.

9 There are four pagodas in the Tagaung Township namely Mosudaung pagoda at Mungdaing the Paungdaw U pagoda at Myindaung the Zimunggya Shwebontha and the Shwezigon pagodas at Tagaung. These pagodas do not present any particular architectural or historical features justifying any yearly expenditure for their maintenance. Rs 240 was yearly funded for these four buildings and the amount made over to the trustees for the necessary weeding and minor repairs. However from information elicited by an enquiry made by this office it does not appear that the work was regularly and carefully carried out. Under the circumstances the best course was to do away with the annual Government subsidy. Accordingly I have omitted this item of expenditure from the budget proposed for 1925 26.

10 There are three pagodas at Hmawza protected by Government. The wooden fence round the Lemyethara was in a somewhat bad state and has been repaired. A rather big tree had rapidly grown near the top of the Bawbawgyi; it was cut down and other plants on the building uprooted. Repairs were also carried out at the Babe pagoda.

11 At page 8 of my last Annual Report paragraph 11 reference is made to the decision of the Government of India to place the gardens outside the Palace platform under the control of the Archaeological Department which has in its charge the garden on the Palace platform. During the year under Report at the instance of Sir John Marshall Director General of Archaeology who considers that the outer gardens are immaterial to the preservation of the Palace buildings and that their maintenance should as heretofore remain under the care of the Cantonment authorities the Government of India after duly reconsidering the case have now decided that as those outer gardens do not form an integral part of the Palace complex and as in consequence their maintenance by this Department is unnecessary the area comprising these gardens shall revert to the management of the Cantonment authorities at Mandalay. As a result of this decision of the Government the Mandalay Palace Gardens Committee constituted in 1919 and consisting of eight members (vide paragraph 8 page 5 of Annual Report for 1919) to supervise the laying out and the improvements to the gardens outer and inner was found too large for the supervision of the inner garden that is the one on the Palace platform. The Local Government have therefore abolished the above mentioned Committee as a substitute they accepted the suggestion of the Superintendent Archaeological Survey Burma that the garden on the Palace platform should be managed in future by a committee of three —

- (i) Superintendent Archaeological Survey Burma
- (ii) The Executive Engineer Buildings and Roads Mandalay Division
- (iii) Superintendent Botanical Gardens Mandalay

12 One Maung Htat a merchant and several elders of Sinwin Quarter Pagan applied for permission to gild the *sun gok* (or three cornered part of a pagoda between the *sikbara* or tower and the *amlaka*) of the Mahabodi temple at Pagan and also the *hlis* and floral ornaments crowning the subsidiary small shrines at the top corners of the basements. Permission was granted on the following conditions — (i) the elders should not do any repairs whatsoever to the building besides gilding the parts mentioned above (ii) no whitewash should be applied to any part of the temple (iii) all traces of scaffolding should be removed immediately after the work is over

13 U Adissa, a *pôngyi* of Nyaungbinwin village, Tatkôn Railway Station, Yamethin District, applied to the Deputy Commissioner, Toungoo, for permission to collect subscriptions for the purpose of repairing the Sigôngyi pagoda in Danyawaddy Circle. The Deputy Commissioner referred to this office for advice in the matter as this pagoda is a protected monument. The reply given was that no permission could be given for such repairs, which are usually badly carried out, lest all traces of the antiquity of the building should be obliterated under the promiscuous application of mortar and by the love of everything new and modern of the Buddhist public in the way of so called architecture.

SECTION IV

Progress made in the preparation of the Provincial List of Ancient Monuments

14 Under the provisions of section 3 (1) of the Ancient Monuments Preservation Act, 1904, His Excellency the Governor in Council was pleased to declare the monuments described in the schedule given below as "protected Monuments" within the meaning of the said Act (*vide* Government of Burma, Revenue Department Notifications No 91, dated the 2nd July 1924, No 123, dated the 27th August 1924, No 22, dated the 17th January 1925 and No 55 dated the 26th March 1925).

Schedule

Serial No	Name or description of Monument	Situated in the		
		District	Township	Town or Village
(1)	(2)	(3)	(4)	(5)
1	Inscription shed near the Tupayôn Pagoda	Sagaing .	Sagaing .	Sagaing
2	Inscription shed in the Court House Compound at Shwebo	Shwebo . .	Shwebo . .	Shwebo
3	Andaw Pagoda . .	Akyab	Mrohaung	Mrohaung
4	Dukkanthein Temple . . .	Do . . .	Do	Do
5	Ratanabon Pagoda . . .	Do . . .	Do	Do
6	Shithaung Pagoda . . .	Nyaungyan	Pagan . . .	Nyaung U
7	Thetkyamun Pagoda . .	Do	Do . . .	Do
8	Kondawgyi Pagoda .	Do	Do	Do

Schedule—concl'd

Serial No.	Name or description of Monument	Situated in the		
		District	Township	Town or Village.
(1)	(2)	(3)	(4)	(5)
9	Pebingyaung Pagoda ...	Myingyan	Pagan ...	Pagan
10	Shunbanthalyaung or the Recumbent Image of the Buddha within the precincts of the Shwesandaw Pagoda	Do	Do ..	Do
11	Patolhamya Temple ...	Do	Do .	Do.
12	Thandawgya Image ..	Do	Do .	Do *
13	Kubyaukkya Temple ...	Do	Do ..	Myinpagan
14	Abeyadana Temple ...	Do	*Do .	Do
15	Payathonzu Temple ...	Do	Do .	Minnanthu
16	Thambula Temple ..	Do	Do ..	Do
17	Nandamanya Temple ...	Do	Do .	Do

15. His Excellency the Governor in Council was pleased to remove the monuments described in the schedule given below from the list of "Protected Monuments" within the meaning of the Ancient Monuments Preservation Act 1904 (VII of 1904) (*vide* Government of Burma Revenue Department Notifications Nos 56, 57 and 58, dated the 10th June 1924).

Schedule

Serial No.	Name or description of Monument.	Situated in the		
		District	Township	Town or Village
(1)	(2)	(3)	(4)	(5)
1	Shwenandaw Kyaung .	Mandalay	Mandalay	Mandalay
2	Thudama Kyaung ...	Do	Do	Do
3	Salin Monastery ...	Do	Do	Do
4	Myadaung Kyaung or Queen's Monastery	Do	Do	Do
5	Sangyaung (two buildings) ...	Do	Amarapura	Amarapura
6	Sangyaung Monastery ...	Do	Mandalay	Mandalay.
7	Sundamani Pagoda ...	Do	Do	Do
8	Taiktaw Monastery ...	Do	Do	Do

SECTION V

Accounts of Detailed Surveys and Excavations

16 During the year under report the Government of India allotted to Burma a sum of Rs 750 for excavation work. Among the historical places in this province Hmawza abounds with mounds marking the sites of ancient structures. These mounds if subjected to the spade, would, it was hoped yield some interesting finds, and accordingly excavations were undertaken at several of them during the cold season. A detailed account of these excavations is given lower down.

SECTION VI

Accounts of Conservation Works proposed carried out or in progress and of expenditure incurred on them

17 The following is the sanctioned programme of Archaeological works for 1924-25 —

	Rs
(1) Wages of Caretaker and necessary repairs to the old Portuguese Church at Symam .. .	240
(2) Annual repairs to the Palace Buildings at Mandalay	4 000
(3) Wages of Durwans looking after the Palace at Mandalay (undertaken departmentally) .. .	3 000
(4) Annual repairs to <i>Pyalhats</i> on Fort Walls at Mandalay	4 000
(5) Annual repairs to <i>Tawjagyawug</i> Pagoda at Mandalay	100
(6) Annual repairs to Royal tombs at Mandalay and Amarapura .. .	300
	(—160)
(7) Annual repairs to <i>Taungthaman Kyauktawgyi</i> Pagoda at Amarapura .. .	400
	(—350)
(8) Annual repairs to <i>Pingon</i> and <i>Shwedat</i> at Amarapura	100
(9) Clearing jungle around pagodas in the Kyaukse District	180
(10) Clearing jungle around pagodas at Tagaung in the Katha District .. .	240
(11) Annual repairs to <i>Tupayon</i> Pagoda at Sagaing .. .	135
	(+43)
(12) Annual repairs to the Inscription shed at Sagaing .. .	70
	(—43)
(13) Annual repairs to <i>Okkyau</i> at Ava .. .	350
(14) Annual repairs to <i>Tazaung</i> and <i>Bell</i> at Mingun .. .	150
	(+6)
(15) Annual repairs to <i>Shibyume</i> Pagoda at Mingun	240

	Rs
(16) Annual repairs to Pondawpaya at Mingun ...	50
	(-6)
(17) Annual repairs to Alaungpaya's tomb at Shwebo ..	150
	(-125)
(18) Annual repairs to shed over the Inscription stone in Court House compound at Shwebo ...	50
	(-39)
(19) Wages of Durwans for looking after pagodas at Pagan	2,172
	(-400)
(20) Maintenance of pagodas at Pagan	3,500
(21) Annual repairs to Archaeological buildings at Hmawza in the Prome District ...	300
(22) Annual repairs to Pali stone shed and old buoy at Pegu	40
(23) Special repairs to Tilominlo Pagoda at Pagan ...	3,000
	(-130)
(24) Additions and alterations to Sulamani Pagoda at Pagan	1,000
	(-123)
(25) Construction of Gardens on the Palace platform Mandalay	13,850
(26) Government contribution towards repairs to the Shitthaung temple at Mrohaung undertaken by the Trustees (executed departmentally) ..	2,500
(27) Special repairs to Pyatthats on Fort Walls at Mandalay	4,000
(28) Constructing a temporary shed over the inscription stones at Pegu ..	1,125
	(+16)
(29) Special repairs to Dhammayazika Pagoda at Pagan ...	8,000
	(+1,500)
	(+130)
(30) Excavation charges at Hmawza in the Prome District (executed departmentally) ..	750
(31) Special repairs to Bodawpaya's tomb at Amarapura ..	(+510)
(32) Constructing an American wire fencing round the inscription shed at Sagaing ...	(+584)
Total ...	53,992
	(+1,413)
Add 23 per cent Public Works Department agency charges on Rs 47,742	Rs 53,992
(+1,413) „	

18. The following are works proposed to be carried out during the Programme of works year 1925-26 :—
proposed for 1925-26

	Rs
(1) Wages of Caretaker and annual repairs to the old Portuguese Church at Syrian ...	240
(2) Annual repairs to the Palace Buildings at Mandalay	3,000

	Rs
(3) Wages of Durwans looking after the Palace at Mandalay (to be executed departmentally) ...	3,000
(4) Annual Repairs to <i>Pyatthats</i> on Fort Walls at Mandalay	4,000
(5) Annual repairs to Tawgyaung Pagoda at Mandalay ...	100
(6) Annual repairs to the Royal tombs at Mandalay and Amarapura	300
(7) Wages of Caretaker to the Taungthaman Kyauktawgyi Pagoda at Amarapura . . .	168
(8) Annual repairs to Pangón and Shwedauk at Amarapura	100
(9) Wages of Caretaker to Royal tombs and remains of Bodawpaya's Palace at Amarapura ...	168
(10) Clearing jungles around pagodas in the Kyaukse District	180
(11) Annual repairs to Tupayon Pagoda at Sagaing ..	135
(12) Annual repairs to the Inscription Shed at Sagaing ...	70
(13) Wages of Caretaker to the Tupayon Pagoda and Inscription Shed at Sagaing	168
(14) Annual repairs to Okkyung at Ava ...	350
(15) Annual repairs to Tazung and Bell at Mingun ...	150
(16) Annual repairs to Sinbyume Pagoda at Mingun .	240
(17) Annual repairs to Pondawpaya at Mingun ...	50
(18) Annual repairs to Ahungpaya's Tomb at Shwebo ...	50
(19) Annual repairs to shed over the Inscription Stone in the Court House compound at Shwebo .. .	50
(20) Wages of Durwans for looking after Pagodas at Pagan	1,800
(21) Maintenance of pagodas at Pagan	3,000
(22) Annual repairs to Archaeological buildings at Hinawza	300
(23) Annual repairs to Pill Stone Shed and an old buoy at Pegu	40
(24) Special repairs to Dhammyazika Pagoda at Pagan .	12,000
(25) Construction of Gardens on the Palace Platform and special repairs to the Palace buildings at Mandalay ...	16,000
(26) Government contribution towards repairs to Shitthaung Temple, etc., at Mrohaung to be undertaken by the Trustees (to be executed departmentally through the agency of the Trustees)	2,500
(27) Special repairs to <i>Pyatthats</i> on Fort Walls at Mandalay	6,000
(28) Special repairs to Okkyang and Watch Tower at Ava	618
(29) Special repairs to Taungthaman Kyauktawgyi Pagoda at Amarapura	3,842
(30) Special repairs to Bigyidaw's Tomb at Amarapura ...	320
(31) Excavation charges (to be executed departmentally) ...	1,000

Total . 59,939

Add 23 per cent Public Works Department agency charges on Rs 53,439 (i.e. Rs. 59,939—Rs. 6,500, items Nos 3, 26 and 31 mentioned above) being the cost of works to be undertaken through the agency of Public Works Department 12,291

Reserve fund for unforeseen charges 2,470

GRAND TOTAL ... 74,700

The above sum of Rs 59 939 includes Rs 17 659 for annual charges for maintenance of works which have been restored or preserved Rs 30 500 for incomplete works in progress on the 31st March 1925, and Rs 11 780 for new works proposed for execution during the year 1925 26

The Director General of Archaeology in India has sanctioned an advance allotment of Rs 23 000 to the Secretary to the Government of Burma Finance and Revenue Department to cover expenditure on special repairs and maintenance charges of ancient monuments in Burma, which are to be undertaken through the agency of the Public Works Department, and Rs 1 000 to the Superintendent Archaeological Survey, Burma to cover expenditure on special repairs and maintenance charges of ancient monuments in Burma to be undertaken departmentally. These sums are debitable to the grant which will be sanctioned by the Government of India for conservation works in Burma during the year 1925 26

SECTION VII

Notices of the Subordinates and their Work and of the changes in Personnel

19 It is difficult to write yearly of one's appreciation of a man without repeating oneself it will be sufficient to say that as heretofore Maung Mya my Archaeological Assistant's devotion and services are most highly appreciated¹ Maung Ngwe Zin Architectural Surveyor has given great satisfaction by his steady hard work and intelligent help

Death has visited my small staff rather startlingly and taken two good men away in just a little over two months My photographer, Maung Po Oh died suddenly at the end of January 1924 and Maung Gale my first clerk at the beginning of April 1925 Both were of long standing in this office and had rendered good and steadfast services Maung Yin Maung Po Oh's Assistant was promoted to the latter's post and a new man Maung Bi Tin called in to take Maung Yin's place Maung Gyi second clerk was appointed to the post left vacant by Maung Gale and a new man Maung Chit called in to fill that of Maung Gyi

20 As in former years my thanks and high appreciation are due to Honorary Archaeological Officer Maung San Shwe Bu for his energy and the work done in Arakan

¹ Orders from the Government of India to the effect that Maung Mya had been appointed Assistant Superintendent were received after the above had been sent to press.

SECOND PART

SECTION I

Full Account of work of Restoration and Preservation of Important Buildings and Sites of Excavations and Fresh Discoveries

21 The programme of conservation works for the year under report provided for the continuation of the special repairs to the Sulamani and Tilominlo temples and the commencement of the special repairs to the Dhammayazika Pagoda at Pagan. As already mentioned in paragraph 23 at page 15 of my last Annual Report the special repairs to the Sulamani and Tilominlo temples were started in 1920-21 and the only work that remained on the 31st March 1924 to be done to the Sulamani was the drainage of the compound and that to the Tilominlo was the putting in proper repair of the west and half the south outer enclosure walls and portions of the gateways. These works were resumed and completed during the year under report. The compounds of both these temples have also been cleared of all debris and rubbish and pathways laid out for visitors to the temples to go about them. The total expenditure on the Sulamani comes to Rs 14 255 against the sanctioned estimate of Rs 14 748 and that on the Tilominlo Rs 40 483 against the sanctioned estimate of Rs 45 707.

The work at the Dhammayazika Pagoda during the year under report consisted in putting in good repair the main shrine from the bell shaped dome right up to the *khayalti* or *atilaka* and one of the staircases. This work has been completed. The terraces supporting the dome will be taken in hand next official year. In removing the debris a small wooden image of Buddha was found among them. It has now been placed in the Museum at Pagan. The expenditure incurred on the work done at the Dhammayazika Pagoda during the year is given in Appendix C to this report.

Besides the special works mentioned above annual repairs were as usual undertaken to such of the protected monuments at Pagan as were in need of them. The names of these monuments with the sums spent on their repairs are given in Appendix C to this report.

22 The Palace at Mandalay has had its usual annual overhaul and earth oiling. The Pikhangyi stone floor of the East and West Throne rooms which had sunk in several places was relaid over 14½ inches lime concrete. The underground portions of many of the posts in the Glass Palace and Royal Pages room which were found to be completely decayed have been renewed. Patching with plaster and whitewashing was done to the walls of the Palace platform.

and necessary petty repairs were also undertaken to the walls and roofs of several buildings. Besides these annual repairs special works were also undertaken to the Palace which consisted in providing Pakhringyi stone floor around the Glass Palace, Chief Queen Palace and Central Palace and in making two pucca drains on the north and south sides of the Glass Palace. As regards the garden on the Palace platform the arrangement of water supply for the lawns and shrubberies by the newly installed motor pump is reported to have been found quite satisfactory.

The *Pyatthats* on the Fort Walls have also received the attention due to them. The wood carvings of several *Pyatthats* that were found broken have been renewed and those *Pyatthats* that were out of plumb have been straightened. The roofs of all the *Pyatthats* were earth oiled, the vegetation around them was cleared, the ground levelled and proper drainage provided. These constitute the annual repairs to the *Pyatthats*; the special repair works consisted in providing concrete footings to the wooden posts of *Pyatthats* Nos 25, 26, 28, 29 and 30, the underground portions of which were found to be rotten, in renewing the roof timbers of *Pyatthat* No 30 at the north-west corner and in providing cross bracings to *Pyatthats* Nos 12, 24, 36 and 48 over the four main gates.

23 In paragraph 11 at page 5 of my Annual Report for the year ending 31st March 1921 a reference is made to the

Construction of
an American wire
fencing round the
Inscription Shed at
Sagaing

need of an American wire fencing round the inscription shed at Sagaing. But I had not been able to find funds for this work previous to this year. During the latter funds were found and the work was promptly taken in hand. The proposed American wire fencing with reinforced concrete posts has now been constructed round the said inscription shed. The total expenditure on this work amounts to Rs 246 against the sanctioned estimate of Rs 584 (see Appendix C to this report). The Executive Engineer in charge of this work reports that the great saving effected in this work is due partly to the fall in prices of cement and steel since the time the estimate was originally prepared and partly to the economy in the manufacture of reinforced concrete posts departmentally.

24 A reference to paragraph 8 at page 4 of my Annual Report for the year ending 31st March 1922 will show that there

Construction of
a temporary shed
over the Talang
Inscription Stones
in the compound of
the Shwegugyi
Monastery at Paya
thonzu Pegu

are a number of Talang Inscription stones which were removed from the jungle around the Shwegugyi and Ajayanti temples at Zaunganaing near Pegu and placed in the compound of the Shwegugyi monastery at Pynthonzu Pegu, in January 1921 and that since then I had intended to have a shed built over them in order to protect them from the evil effects of the

destructive climate of Lower Burma. To carry out this intention of mine I could find funds only during the year under report when the work was taken in hand. The construction of the shed has now been completed at a cost of Rs 1141 the estimate for the work being Rs 1125 (see Appendix C to this report).

25 The Tomb of King Bodawpaya at Amarapura underwent special repairs during the year. The work consisted in repairing the *San Thun* (battlements) plastering the circuit wall wherever necessary clearing jungle and uprooting plants inside the compound as well as on the body of the monument closing the holes found in the body of the monument with bricks and plaster and whitewashing the whole. The expenditure incurred on the work is given in Appendix C to this report.

26 The conservation of the Shintgaing temple at Mrohaung in Arakan was continued during the year with a further contribution of Rs 2500 made by the Government of India towards it. The repairs were undertaken by the trustees of the temple themselves from whom a report has been received to the following effect—The northern entrance of the middle corridor has been repaired the four walls of the court yard were repaired according to their original design the holes found in the ceiling of the central dome above the large image have been closed up with cement and sand and the first main gate of the temple has been put in a state of good repair. These works were started on the 13th March 1925 and the expenditure incurred on them by the end of that month comes to Rs 503 12 leaving a balance of Rs 1996 4 out of the Government contribution. The trustees proposed to spend during the ensuing year the latter amount supplemented with whatever amount they may obtain from public subscription on the necessary repairs to the remaining parts of the temple and its appendages.

27 The conservation works at Ava Mingun and other places in Burma not mentioned above are the annual maintenance works and consisted mainly in jungle clearing and uprooting plants and trees on and around the ancient monuments at each place and in undertaking other necessary minor repairs to them. The expenditure incurred on each building or group of buildings during the year is given in Appendix C to this report.

The thanks of this Department are due to the officers of the Public Works Department for the interest they have taken in the conservation of the monuments in their charge.

28 During the year under report, excavations were continued at Hmawza, Old Prome. I was there for this purpose from the 16th February to the 20th March 1925, and during that period, I excavated at nine different sites. A rough map showing these sites is given in Plate I

Excavations at
Hmawza, Old
Prome

The first site selected was a low mound near the Yahandakan (No 1 in map Plate I), which is situated about 350 feet to the south east of that mound where I dug last year. Its extreme length, running east to west, measures 60 feet and its breadth 34 feet, its highest point above the surrounding ground being 5 feet. After clearing the jungle with which it was overgrown, a trench was dug across the centre starting at the eastern end, trenches were also dug starting from the three other sides all converging at the centre. On the east, after digging about 3 feet bricks laid in courses were found a few inches below the surface of the mound a gang of workmen was told off to follow the brickwork, which was running north to south, the foundation of this brickwork, which was found to be a wall was found to be only about 2 feet below the level of the surrounding ground, this wall was 1 foot in thickness and running for a distance of 7 feet towards the south, turned abruptly in a western direction. It was apparently part of a brick terrace enclosing the mound and only the foundation of which remained. In the course of uncovering this wall there were found traces of earthen funeral urns with a few nails, but at the corner was discovered a well preserved urn of the ordinary type, that is, like a common waterpot, with the ashes and charred bones in it intact, a large nail was found near it.

The brickwork on the south was not so distinct as the one just referred to, the bricks there were not so well burned, the wall had consequently collapsed and the bricks had to a large extent crumbled away. On the west a few bricks only were found which probably had formed part of the terrace on this side, but the latter seems to have crumbled away altogether, there were found, however, two damaged earthenware funeral urns close to one another. Another urn was found intact near the centre of the mound. All these urns were invariably accompanied by bits of iron, such as nails or the blades of diggers. Although the urns discovered were not numerous, all evidences tend to show that this site was a burial mound and that it formed part of a larger cemetery. This conclusion is to a certain extent confirmed by the fact that, in a garden at one end of the Yahandakan village about 700 feet to the north west of the above mound and 350 feet away from the mound where I dug last year, there were found urns very closely packed forming two or three layers placed one over the other, again, in a shallow trench measuring 3' x 15' were found 36 urns in a fair state of preservation, and many others that crumbled at the first touch. A peculiar feature of this burial place is that the urns had been buried just below the surface of the level ground and was unmarked by any traces of bricks or mound, as is usually the case.

The result of the excavations that have been conducted on the site of the ancient city of Srikshetra or Old Prome and of my examination of various spots and mounds during the past years tends to show that a large portion of this old site is covered with funeral mounds, many urns have been and will still be probably found, but there are also many other spots which may yield more interesting finds

29 The people once inhabiting Old Prome, from the king downward, burned their dead and buried the ashes placed in earthen, stone or metallic urns, either in family vaults, lonely graves or cemeteries sometimes around the base of a pagoda or inside it, there was always some iron object as nail knife or dagger buried with the ashes. Short epitaphs giving a few particulars regarding the deceased, are also engraved around the urns of important personages. Generally, the urn was embedded in a layer of white pebbles, or a layer of such pebbles was spread over it before it was covered up with earth

30 The next site selected for excavation was a mound in a field near Kinmungon village which is situated close to the old city wall (No. 3 in map, Plate I). Tradition has nothing to say with regard to its history and the people are quite ignorant as to its antiquity. They were, however, led by treasure hunters to believe that it contained a large hoard of treasure and were anxious, for this reason, that it should be dug into

The mound was about 150 feet north to south by 75 feet east to west at the base, its height being about 14 feet. It was covered with broken bricks of very large size, on a spot close to it on the east, there were found, in 1920, many heads of different animals modelled in terra-cotta, on the top of the old city wall near which the mound is situated there were found big fragments of stone which were what remained of large Buddha images which from the technique of some well preserved parts appear to belong to the 9th—11th centuries. Again, on each side of the old city gate close to the above, were found two fragments of a stone image which, from the distended abdomen, probably represented Jambhala, these fragments also belonged to a period anterior to the XIth century A D. The villagers also stated that some old symbolical coins had been found near the same site, but I have been unable to trace their whereabouts. All these facts led me to think that the mound was of some antiquity and that an excavation there might yield some valuable finds

A shaft measuring 10 feet square was sunk from the top. For a depth of about 8 feet from the top bricks were found in layers, and intermixed with them were found terra-cotta votive tablets bearing effigies of the Buddha, a list of which is given below. The tablets themselves are of the ordinary type commonly found at Hmawza, but I

should like to make a mention of the special features of the figures represented on them which have never been properly noticed before. As fig 1, plate II, is given a photograph of one of these tablets. The central figure, Buddha, is seated in the *bhummāsarsa mudra* with the left hand holding an alms bowl on its palm and placed in the lap and the right hand falling over the right knee with the fingers pointing towards the earth. The legs do not cross in the proper sense of the term and in the orthodox fashion but one is just placed over the other, i.e. the right leg is placed over the left whereby only the sole of the right foot is made visible¹. The other feature is the shape of the stupas flanking the Buddha. Each is bulbous in shape or in the shape of a lotus bud. There has not yet been found any structural evidence of it now existing at Hmawza or in its neighbourhood but some examples of it are found at Pagan. On the other hand it is interesting to note that such tablets do not exist at Pagan, and there is strong evidence to show that they were made at Hmawza. Consequently, it is quite possible that structural examples of that miniature stupa once existed at Hmawza, and that those now existing at Pagan were merely replicas of them. In the same shift were found also fragments of terra cotta tablets each bearing a standing figure wearing a *wakuta* and having four hands with something held in each. But the figures are so much defaced that it is difficult to distinguish the objects in the hands, and therefore the figures themselves cannot be identified.

Trenches were dug also around the sides of the mound, and traces of square terraces enclosed within retaining walls were found on all sides. Altogether there were three terraces receding towards the top, the lowest being nearly 60 feet in length on one side, and the topmost or the third terrace 22 feet in length. Traces of an only staircase were found on the west side, that is on the side close to the old city wall. In the middle of the third terrace on the east side there was found a terra cotta plaque in fragments depicting a pony with a rider. The rider is almost nude with only a loin cloth and a sash passing round his body across his right shoulder. He wears a large pair of ear rings and a head dress like a broad and high cap and there is a halo at the back round the head. He is holding in his right hand the reins which form into a loop at the end, and is brandishing with the other hand an object which looks like a sword. He is striding across the pony's back with the leg—which is visible—tugged up with no trace of a saddle or a stirrup. Besides the sash and loin cloth mentioned above, the rider appears to be wearing across the right shoulder and chest a very thin cloth which hangs loose

¹ This feature is common to the seated images of Buddha found in Southern India, Ceylon and Cambodia. The images of Buddha of the Mahamudra type in Arakan are also seated in the same posture, but those at Pagan are seated in the orthodox fashion, i.e. with the legs crossed showing both soles as in the case of those found in Northern India. It may be added that most of the old images of Buddha that have hitherto been found at Hmawza are seated more or less in the same posture.

and falls into folds at his back, but no trace of that cloth is visible on his body. The pony appears to be treading clouds, and is beautifully delineated. Whom the rider represents it is not easy to ascertain, but from the halo at the back of his head, he either represents a Bodhisattva or a *deva* (fig 2, plate II). However, our immediate interest is not in the personage whom the rider represents, but in the technique of the plaque. It is quite different from that noticed in the figures at Pagan; and from the mode of its head dress it may belong to an age earlier than the XIth century A D which also fixes the age of the mound in which it was discovered.

The above plaque measures 2 feet 3 inches square with a thickness of $3\frac{1}{2}$ inches, bricks cut into the shape of a curve were also found, and each measures $2' 1'' \times 1' \times 3\frac{3}{4}''$.

31 Excavations were undertaken also at five other mounds (1) Mound close to the north wall of the Palace site (No 4 in Map, Plate I), (2) Mound close to the west wall of the Palace site (No 5 in Map, Plate I), (3) and (4) Mounds near the Shwegyobinyo tank (Nos 6 and 7 in Map, Plate I), and (5) Mound in a field near the Yahanda gate of the old city wall (No 8 in Map, Plate I). No traces of any brickwork were found at the mound on the north of the Palace site, but inside a hollow, which probably once formed the relic chamber of a stupa, there were found many terra-cotta tablets bearing effigies of Buddha. The majority of them are in the shape of a banyan leaf, measuring about $4\frac{1}{2}$ inches by about $3\frac{1}{2}$ inches. On the obverse Buddha is seated cross legged in the dharma chakra mudra on a lotus throne, the back of which is ornamented with the usual lion-brackets. Surrounding the central figure round the rim of the tablet above the throne are stupa-shaped or flame-like objects. Below the throne, there is invariably a writing in three lines, which gives the well-known Buddhist formula: "Ye dharma hetu, etc" in a north Indian script, but the letters have become so much defaced that it is almost impossible to make out even a few letters having a connected sense. The reverse faces of most of them are plain except that they bear the mark of an impression of a leaf, on which they were pressed while in a wet state and dried. Four of them, however, were found to have each a writing in Pyu characters, which may be read as follows —

- | | |
|-------------------|----------------|
| (1) Sri pha : cho | (3) ma butda |
| (2) Pha . tra u | (4) pha . ma . |

In the present state of our knowledge of the Pyu language I am unable to suggest a rendering of any of the above readings. From the characters of the writing under the Buddha's throne and the form of the Pyu letters (which are somewhat ornamented) these tablets do not appear to be earlier than the 10th—12th centuries A D.

At the mound close to the west wall of the Palace site (No 5 in Map Plate I) traces of brick structures probably of Buddhist stupas were found. From what can be made out from the remains that were unearthed there appear to be three distinct structures placed close to one another. They are in a row running north to south. The one on the south has a circular plinth measuring 10 feet 10 inches across and the one in the centre which is the largest of the three is rectangular in plan and measures nearly 14 feet \times 24 feet with the longer side running east to west. A rectangular chamber measuring 11 feet 3 inches \times 5 feet 9 inches was unearthed close to the west side of the building but there was found nothing inside it. The building on the north side also appears to be rectangular in plan but traces of any wall on the east are missing and only a part of the foundation of the wall on the north remains. Here there were found many terra cotta votive tablets and fragments of earthenware funeral urns. A list of them is given below. They are of the ordinary type and do not call for any comment but they certainly prove that the site where they were found was a Buddhist stupa or temple. In addition to these a stone *amlaka* measuring 9 inches in height and 9 inches in diameter at the base was also found close to the circular plinth on the south side. This *amlaka* was probably once crowning the stupa of which only the plinth now remains.

Mounds Nos 3 and 4 near the Shweggyobingyong (Nos 6 and 7 in Map Plate I) did not yield any interesting results and from the paucity of finds of any nature that might give a clue to the nature of the buildings which once occupied these sites nothing definite can be said about them. The same thing may be said of the Mound No 5 near the Yathinda gate of the old wall (No 8 in Map Plate I). These mounds were just a few feet in height above the natural surface of the ground and were not of any pretentious dimensions.

3^d King Dutthaung who founded Srikshetra is said to have been a very powerful king. He was a *chakravartin* and was the possessor of a magic lance besides many other wonderful magical objects. When the time came for collecting tributes from various kings inhabiting the earth as far as the land of the *Asura* and *Agas* he would ascend the Hlan hto taung or Lance throwing hill and with the message tied to the lance would throw it in the direction of the country from which the tribute was due. The lance would then fly through the air and remain suspended above the head of the king. It was only on the latter doing obeisance to it that it would depart. Tradition points to a raised platform close to the old city wall to the west of the Mol so ma kan (No 9 in Map Plate I) as that lance throwing hill. It measures about 150 feet square and is in two tiers the upper tier being at the west end. Treasure hunters have been there and traces of their digging for treasure were found at no less than three places. At one place on the upper terrace of the mound they turned up large pieces of Interite blocks with the hope of

finding perhaps some treasures that might be hidden underneath. At another place they had broken up into fragments a large stone image probably of Buddha and at the third place they had left exposed part of the foundation of a wall. I dug at the place where fragments of the stone image were found. These fragments had been so mutilated that I found it quite impossible to piece them together but fortunately I discovered among them a piece on which there may still be seen part of the right leg and of the left foot which formed part of a seated image probably of Buddha. The legs here do not seem to cross but they seem to overlap the right leg being placed above the left. As a result of my digging on the spot I was rewarded with a part of a lotus throne in the same material as the fragments mentioned above i.e. in soft sandstone of bluish colour. It is very beautifully carved in the form of a double lotus cushion with the leaves cut on it in bold relief and measures $18\frac{1}{2}$ inches in length.

I dug also at the place where a portion of the foundation of a brick wall had been left exposed by the treasure hunters. There I found a wall ornamented with moldings and pilasters spaced a few feet one from the other and when I closed the work for the season I found it to be 34 feet in length. The wall was still going on on both sides and though I made soundings at several places I could not find where it ended. I expect to resume the work there in the course of the next cold weather. The wall seems to be rather extensive and from the nature of the mound and the tradition attached to it it would appear that we might expect to be able to find something interesting there.

33 From the above and from the results of the excavations made from time to time on the site of the old Srikshetra City
 General remarks it would appear that taking as a whole the results of any single year it was rather disappointing but putting them all together since the year 1907 when the first spade work was done there it will be apparent that we have made a great stride in the way of discoveries. More will be said on the results of the excavations there in Section II which is given below.

LIST OF FINDS

I—Found at a Mound near Yahanlikan Village

- (1) Four earthenware funeral urns the largest of which measures 8 inches in height
- (2) Small iron nails and blades of daggers found among the charred bones and ashes in the four urns

II—Found in a Garden in the Yahanlikan Village

- (1) Some iron nails and 36 earthenware funeral urns the largest of which measures 7 inches in height and $8\frac{1}{2}$ inches in diameter at the top and the smallest $5 \times 5\frac{1}{2}$

III—Found at the Mound near Kimmungyon Village

(1) Twenty five terra cotta votive tablets, each elliptical in shape. The largest and best preserved among them measures $4\frac{3}{4}'' \times 4''$. Buddha is represented on each seated cross-legged in the bhūmisparśa mudra, and is flanked by stupas in the shape of lotus buds.

(2) One terra cotta votive tablet, elliptical in shape bearing a seated figure of Buddha in the ordinary attitude flanked by two other figures, probably Bodhisattvas. Very much defaced. Measures $2\frac{5}{8}'' \times 2\frac{1}{2}''$.

(3) A small earthenware vessel in the shape of a bowl placed on a stand. Height $2\frac{7}{8}$ inches.

(4) Two small lotus shaped earthenware vessels.

(5) Fragments of terra-cotta plaques. The best preserved of them bears the figure of a man riding on a pony. Measures 15 inches square and $4\frac{1}{2}$ inches thick.

(6) Four terra cotta votive tablets, all broken with the lower parts missing. The best preserved among them bears a standing figure wearing a makuta and having four hands with something held in each, but these objects are so weathered that they cannot be identified; measures $2\frac{1}{2}$ inches in height.

(7) Three ornamental bricks, each cut in the shape of a curve. Each measures 2 feet 1 inch in length, 1 foot in breadth at the base, and $3\frac{3}{4}$ inches in thickness.

IV—Found at a Mound on the North of the Palace Site

(1) Eighty terra cotta votive tablets, some of which are only fragments, and the rest in a fair state of preservation. The largest and best preserved among them measures $4\frac{1}{4}'' \times 3\frac{1}{2}''$. On the obverse face, Buddha seated cross legged in the dharmachakra mudra on a lotus throne, the back of which is ornamented with the usual lion brackets. Below the throne an inscription of three lines very much defaced. The reverse bears the mark of an impression of a leaf, otherwise plain. Four of them, however, bear writings in Pyu characters (see paragraph 31, page 18).

I—Found at a Mound near the West Wall of the Palace Site

(1) Oval shaped terra-cotta votive tablets.

(2) A stone *amlaka* in the shape of a cone measuring 9 inches in height and 9 inches in diameter at base.

(3) Fragments of earthenware vessels.

(4) Seventeen terracotta votive tablets each bearing a figure of Buddha seated cross-legged in the dhyanachakri mudra on a lotus throne with back and flanked by two lotus-bud shaped stupas resting on lotus flowers. Oval shaped and the largest of them measures $3\frac{1}{2} \times 3$

11—Found at the Hmblatung

(1) Four fragments of a large stone image of Buddha

(2) Part of a lotus throne measures $23 \times 11\frac{1}{2} \times 5$

34 During the year under report I visited Sagung Tada U Pagoda and Hmawza. At Sagung I visited the King Inmadiw pagoda and met there some of its Trustees. There is an inscription stone on the platform which gives a history of the pagoda and inside a building outside the platform there was found a fine standing image of Sakra. It is recorded that the enclosure walls which are in bricks plastered over of the pagoda were once covered with paintings illustrating scenes from the Jataka and that there was attached to each scene a legend in several languages probably Pali, Burmese and Thai. But no traces of these paintings and legends can now be seen. It is also recorded that near each entrance into the pagoda precincts there was a cluster of fine wooden monasteries dedicated to the King's preceptors but these monasteries also have disappeared and there remain only a few traces of the wood carvings of those days (about the middle of the 17th century) on the pagoda platform. The porch over the south entrance into the pagoda is provided with a doorway and the door which is wooden is covered with very fine carvings. Such pieces of carvings which form a connecting link between the old and new work in Burma are getting very rare now and I pointed this out to the trustees who very kindly undertook to see that that particular door would be taken care of. Another link which may be considered as a direct lineal descendant of Pagan art may be noticed in the glazed flat tiles covering the roofs of two wooden halls on the pagoda platform. These halls were built by the Chief Queens of King Mindon (1853—1878) but the tiles belonged originally to the rows of wooden sheds built along the enclosure walls. At my request the trustees very kindly gave me a few of these tiles to be eventually deposited in the Museum Pagan.

From Sagung I crossed over to Tada U Aya. Tada U has become known in Burmese annals from the fact of its being situated at the head of a bridge crossing a stream running between the two old sites of Pinya and Aya. It is said that this bridge was first built by Maung Oh the brother of the well known Nannadiw Me Nu the Chief Queen of King Bagyidaw (1819—1837). But there are traces to show that it had been in existence long before his time. The brick

approach to the bridge on the Tada u side was built in a series of arches of the Pagan style, and the name Tada-u (bridge head) is mentioned in the history of the Mingalazedi Pagoda, which was built at Tada-u by King Mingung II in 1496 A D The latter at least shows that there had been a bridge already of a more or less permanent nature, and Maung Oh must have repaired and extended it

About one mile and a half to the south of Tada-u, there is still a village known as Panva, called after the old city founded by Thihathu in 1312 A D There may still be seen some vestiges of the old city in the remains of its walls, pagodas and other ruins On one side of the road there may be seen a row of ruined temples which are in the Pagan style They are three in number, the largest in the centre being known as Eanya gyaung Temple It was built by King Uzana in 1340 A D Uzana was the son of Kyawzwa, King of Pagan When the latter was dethroned and killed by the three Shan brothers, his queen who was then betrothed to Thihathu, was already big with child for three months That child was Uzana He belonged, on the maternal side, to the Pagan dynasty, and he evidently tried to revive Pagan architecture at Panva when he became King in 1322 A D The base of the temple on the south side was ornamented with glazed tiles illustrating the Jataka scenes; only a few now remain All these temples are now in ruins, buried in their debris

While I was at Pagan, which I visited principally in connection with my work on the Petleik plaques, I succeeded in removing to the Museum there many old and interesting stone and wooden figures that were found lying on the floor in old and ruined temples These interesting figures were in imminent danger of being covered up with debris or damaged by the bricks that are falling down from the roofs and walls above them

The results of my visit to Hmawza during the year under report are given elsewhere in the same report (paragraphs 28—33)

SECTION II

The Epigraphical, Numismatic, Exploratory and other work of the Department and its bearing on historical research, including reports on special subjects in which important discoveries have been made or information collected (A brief reference only is made to subjects on which special reports have been contributed to the General Archaeological Report)

35. As Appendix G (I) there is given a list of new inscriptions discovered during the year under report There are 16 of them, the most important of which has been noticed above Among the rest mention may be made of an inscription, a photograph of which

New inscriptions
discovered during
the year

was forwarded to this office by Mr H C Noyce of Mandalay for decipherment and translation (No 9 in the Appendix) It consists of 11 lines and records the building probably of a pagoda and dedication of slaves thereto two dates are mentioned in it 585 ခုကြီး (1223 A D) in which year the foundations of the building were laid and relics were enshrined in it and 590 ခုကြီး (1228 A D) when slaves were dedicated to it No mention is made in it of the name of the building or of the founder and as it is not known where that inscription was found much of the value of that record is now lost The photograph originally belonged to a friend of Mr Noyce who is now in England and with whom Mr Noyce is communicating on the subject Mention may be also made of the inscription bearing date 696 BE (1334 A D) It records the making by a monk of a seated image of Buddha placed in the northern porch of the Thabunmya Pagoda Pagan Such documents giving the dates of the making of images are rare and they will be very useful for the history of art at Pagan

36 While digging to try the foundations of a building within the precincts of the jail at Insein the convicts found some
 New coins discovered during the year
 old symbolical coins Appendix G II (Nos 1—37) They are all of the same type and each bears on the obverse face a *santsha* or conch shell within a border of round dots placed between two circles On the reverse there are two chaitya like triangular objects, one being placed above the other In the centre and above the apex of each of these two triangles there is a round dot and the bases of the triangles are joined to one another by two curved lines They are flanked by two cobra like objects standing on a common base—a thick line and there may be noticed a cross with round dots placed between the arms which probably stands for a swastika in altir and some other symbols which in the present instance are not very distinct In other coins of similar type these symbols stand for the sun and the moon These coins may be very old and with the exception of the conch shell on the obverse face some of the symbols on the reverse face bear a close resemblance to those on the reverse face of some of the coins of the Chandra Kings of Arakan shown in Plate II of Phayre's Coins of Arakan It is interesting to note that while the bull Nandi assumes an important position on the coins of the Chandra Kings the conch shell one of the attributes of Vishnu takes its place on the above coins

To the coin cabinet of this office Mr Tan Sein ko CIE ISO late Superintendent of Archaeological Survey Burma presented a coin which was said to have been found in an old pagoda at Bhramo This coin according to Rū Bahadur Ram Prasad Chandra Archaeological Superintendent Indian Museum Calcutta who kindly classified it for this office is a coin of Rudra Simha of Assam and is dated Sal 1622—

1700 A D, and in connexion with this Mr Taw Sein Ko writes as follows —

" In the 18th century, before Alompra marched down to Pegu to fight the Taluings, he visited the upper reaches of the Irrawaddy in order to form alliances with the *Saubas* of Momeik, Bharmo, Moguung and Mohnyin. The coin shows that, at the beginning of that century, there was a friendly intercourse between the Raja of Assam and the *Saubas* of Bharmo. The former was an Ahom or Hinduized Shan, and would naturally entertain feelings of friendship towards the Shan Chiefs of Northern Burma "

37 To secure their safety, I removed some ancient sculptures which were found in some old and ruined temples at Pagan. Writings on some old stone images of Buddha found at Pagan to the local Museum.

Among these were four seated images of Buddha each carved in bold relief in stone, with a slab as a background, and bearing a line of writing in Burmese. On stylistic grounds these images are among the oldest that have been found at Pagan, that is to say they are of the same type as the sculptures in the Ananda temple the photographs of some of which are reproduced in plates XXXI—XXXVII of Archaeological Survey of India, Annual Report, 1913-14, that is they belong to the later part of the XIth century, at which period the Ananda was erected by King Kyanzittha. Three of these sculptures were removed from the Kubyaukgyi temple, Pagan, which is included in the list of monuments built by Kyanzittha (1084—1112). The writing on one of these three is not distinct, but those on the other two read as follows —

(1) ဝါဝါ(၆)ဝ နာ—*nā pān purhā*

(2) ဝါဝါ(ဝဝဝ)—*nā put (daha)*

They are engraved each at the rim of the slab at the back of the image. The other, or fourth, image was found in a small ruined temple near the Ananda temple, the writing on it is on the back of the slab and reads

(3) ဝါဝါဝါဝါဝါ(၇)ဝ—*pānpāy sā nā (r) eñ*

In the above may be included another short inscription, also in Burmese, found on a terra-cotta plaque which originally belonged to the Ananda and is now placed in the Museum, Pagan. The plaque was found among the collection of U Seinda, a venerable monk residing in a monastery near the Ananda, it was removed to the Museum with his kind permission. The inscription reads as follows

(4) ဝါဝါဝါ(၁)ဝ—*pānpu sā (kha) n pak*. The first three inscriptions contain most probably the names of the donors of the images to the temple; for although the king built the temple, it was customary to allow the queens, princes and princesses, officials and commoners, to contribute according to their means bricks, sculptures, etc., so that the King

and the others might mutually share in the merit of one another. The first inscription means: "the Buddha of Na Pan", that is, the image of Buddha offered by Na Pan. The second is merely a name "Gna Put (dahā)", and it is to be understood that this individual was the donor of this particular image. No 3—"na Reñ, the smith's son", that is, na Reñ the son of the smith, had the image made and presented it to the temple. No 4—"Khan-pak, the son of the sculptor", by which is to be understood that Khan-pak donated the statue to the temple, in this case, the image was probably made by the donator himself, as at that time, trades and crafts descended regularly from father to son.

In Plate III, fig. 1, is reproduced the image of Buddha on which the inscription of No 3 above is inscribed, it resembles very closely the figures from the Kubyukkyi and may be taken also as a representative of them. A glance at the figure will show that it has very pronounced Indian features. The artists who made these images notwithstanding their Burmese names, were probably Indians or descendants by Burmese women, of Indians. Artists from India were rather numerous at that time at the Burmese capital. Even at the present day, many Indians, old residents in the country or born in it, and Zerbadis have, besides their native name, a Burmese one.

38 As a result of excavations and explorations that were conducted on the site of this old city during the year under report and the years previous to it, there have been found sufficient proofs in the way of sculptures to show that there existed at Old Prome a school of art much older than that at Pagan. It has not yet been found possible for the images discovered at Prome to be arranged in any chronological order, but on stylistic grounds some of the oldest figures may be ascribed to the 6th or 7th century, in some cases perhaps a little earlier, whereas, on the testimony of old written records and the evidence of the numerous images found there, sculptural art of merit in Pagan did not begin much before the 11th century.

As an example of the old art at Prome I reproduce as fig. 2, Plate III, a seated image of Buddha found in the Lemyethna temple*. It is seated on a lotus throne with the feet, not the legs, crossing each other, thus showing the sole of only one foot, that is the right foot which is placed just above the other, instead of both soles. The left hand is placed in the lap, but the right hand, instead of being placed over the right leg with the fingers pointing to the earth and the palm inward, is stretched out and placed over the right knee. These are features common to many old sculptures at Prome, but never found in any other place in Burma, this style, then, is peculiar to Old Prome. That the former feature, *i.e.*, the feet but not the legs crossing each

* Figures which may be compared with this image were found also in the year under report but they were in fragments and not fit for reproduction.

other, is in itself a proof of antiquity, may be inferred from the fact that this feature is common to many images of the Buddha carved on the railing of the Amaravati Stupa in Southern India, which has been assigned to the 2nd century B C to 2nd century A D *. A series of sculptures evolved from the above which, for our present purpose, may be placed in the 6th or 7th century A D down to the XIth—XIIth century, may be traced at Old Prome. The school of sculpture at this latter place was influenced mostly by South India, the School at Pagan, on the other hand bears strong evidence of Eastern Indian influences.

ARCHÆOLOGICAL FINDS

39 During the year under report U Ka, B A., Subdivisional Officer, Saguing, found a tombstone almost buried in the ground at a place about 200 yards to the east of Ngayabya village, Tada-u Township. He had the stone dug up and washed, and found it to be the tombstone of Chevalier Milard. It bears two inscriptions one in Latin and the other in Burmese. The right hand top corner of the tombstone is missing. The inscriptions as read by U Ka are as follows —

HIC JACET
 PETR US MILARD GA
 EX CAPTIVO BELLI REGIB
 ACCEPTUS PRÆSBITERIUM
 ET CIMITERIUM ÆCCLESIAE
 CONSTRUXIT
 A REGE GALLIÆ CENTURIO
 ELECTUS MORITUR ANNO
 MDCCLXXVIII ÆTATIS SUÆ XLII

လရ်သ်အပိုပေထလူမိသတ်ရှင်သ်ရှင်သ်သ်သ်
 အော့နှင့်ထွဏ်ထည်သွားရမည် ခန့်အား၍လွှင့်သွားသည်တွင် ထုရားတိုး
 ထပ်အထောင်းခင်းတရားကြီးထုရားထံသာလီလ်ထပ် ရုံးတော်မှထည်
 ထွက်တော် ၁၁၁၇ခုနှစ်
 ဌာဝန်တော်ပြတ်အော်ထိုရေခံ၍တိုးတော်အထောင်းခင်းတရားကြီး
 ထုရားထကြီး
 တော်ထုရားထွက်ထပ်သာလီလ်ထိုးသွားကထည်း၌၍အရပ်
 ရပ်သ်
 တော်ပေါ်ထွက်သ်ထိုးထံရွက်ရသ်နှင့်ထုရားတော်တော်လ်ပြီ
 ရှင်ထုရား။

* Burgess— The Buddhist Stupas of Amaravati and Jaggayyapeta

ဣတ်ထံထက်ထော်ဝောင့်ကုလားဖိုအရာခန့်တာ၊ ထော်မူ၍ရာဇာ
 သာရံတွဲအဝ
 ညံ့နှင့်တယ်မြို့ကို၊ အသနားထော်ငြိတ်ခံရသည့်၊ ရင်းနှံရာဇာသာရံ
 ကျော်တင်၊ ရင် ခေ
 နာတ်သီရိရာဇာထုရကျော်တင်၊ တွဲအည်မျှားကိုသနားထော်ငြိတ်ခံ
 ရသည့်ထုရားဣန္ဒြေ
 တံထက်ထော်၊ ထော်ဝောင့်ကုလားဖိုအရာတင်၍ခန့်ထားထော်
 မူသည့်ထပ်တံ
 မြို့နှင့်နေမျိုးသီရိရာဇာထုရကျော်တင်တွဲအည်ကိုတည်းသနား
 ထော်ငြိတ်ခံရ
 သည့်ကျေးဇူးအောင်ငြိတ်အိုးထက်ထော်ခွင်ကျက်ရေစံထေချင်း
 ထည်းဘုသောအ
 ခိဇ္ဇကံထေးနှင့်ကင်းအတွတ်ခွင်သည်ငြိတ်၍၊ သက္ကရာဇ် ၁၀၉၇
 ခုလပေါင်းတ
 စန်း၊ ၁၀ ရက် ၄ နေ့သားအသက် ၄၃ နှစ်အဝင်းသက္ကရာဇ် ၁၁၄၀
 ဝါခေါင်ထပြ
 ညွှ်ကျော် ၇ ရက်၊ ၆ ကြာနေ့တွင်၊ အခိဇ္ဇကံထေးတော်ခန့်သို့လိုက်သည့်

ပေဘသုခိသင်သင်းကြိုင်း

The tombstone is now lying near the place where it was dug up and is in charge of the Ngazun headman. Mr G E Harvey, ICS sent the following note in connection with that stone. When Mr Parlett saw it in 1900 it was unbroken now it is broken. The *Chevalier* is mentioned it page 231 of *Harvey—History of Burma* (in the Press)

40 Mr Ram Chandra Executive Engineer Pakokku Division report

A small wooden
image of Buddha with
a title Dhammarajika
in the upper part of the

ed the discovery of a small wooden image of Buddha at the Dhammarajika Pagoda Pakokku while carrying out special repairs to it. The image was found among the debris inside a hole made by treasure hunters on the upper part of the bell shaped dome

of the pagoda. The figure represents the Buddha seated cross legged on a lotus throne in the ordinary earth touching attitude. The total height with the throne measures nearly 15 inches and the figure is heavily gilded. There is no writing on it but from its technique it appears to be later in date than the pagoda which was built in 1196 A.D. by King Narapati the. It must have been enshrined there in the course of one of the repairs undertaken to the pagoda by the Burmese themselves.

- 41 Mr W J S Carripiett Deputy Commissioner Bharno reported to this office the discovery of certain finds near Myothat village in his district in the course of clearing by the people the debris which had fallen down from a ruined pagoda. Among them there were found a small marble image of Buddha bearing a short writing in Siamese on the underside of the pedestal on which the Buddha is seated and a Chinese coin. The figure of Buddha itself does not call for any special notice. It is seated cross legged in the ordinary attitude but not being conversant with the language of the inscription on it I sent a photograph of the latter to M G Coedes of Bangkol who has now kindly supplied me with its decipherment. The letters are in two sizes and according to M G Coedes the writing in small letters reads Phra Chao Non' and that in big letters Phra Chao Phraya Phya Yua (?) Mes'. He adds 'it may be the name of the image but I cannot explain it. Further he says that the character is that used in the old Thai inscriptions and comparatively easy to read.
- Mr Ram Chandra Superintendent Archaeological Section Indian Museum kindly classified the Chinese coin as the one of Emperor Tao Kung A D 1820—50 of Chinese Turkestan.

- 42 In addition to the antiquarian objects discovered at Hmawza during the year in the course of the excavations conducted there there were found many stone images of Buddha at a mound known as the Udeinna Nat sinkon which is situated close to the old Keddah. They are unfortunately very much decayed and none of them is complete. All are broken and in fragments. However from what can be made out from what remains some of them appear to be very old. Two small heads probably of Buddha very much damaged and in fragments have the hair arranged in schematic curls a feature which is a decided proof of the earlier age of those two heads than any of the sculptures that have yet been found at Pagan the earliest of which does not go further back than the 11th century A D or anywhere else in Burma proper. Another piece of sculpture which is also very much damaged with the lower portion broken off has the principal figure Buddha seated probably under a tree with its left hand in the lap and the right hand outstretched and placed on the right knee. This *mudra* is quite uncommon and a feature which may be noticed only among the figures found at old Prome. A third fragment which also represents probably a seated Buddha has an attendant figure flanking the former on its proper right wearing a cap very similar to that which may be noticed on the heads of the two attendant figures flanking the Buddha in that piece of sculpture found at the Zegu Pagoda Hmawza and to which Sir John Marshall Director General of Archaeology in

India assigns a date not later than the seventh century A D * Our piece of sculpture cannot be assigned to a date later than the Zegu sculpture. Besides these there are five other pieces of sculpture all in damaged condition found at the same site all of which may belong to about the same period. They are in soft sandstone of grey colour. I expect to dig at the above site in the course of the next cold weather and hope to be able to come across some things that will give a clue to their age.

*Summary of the work done by Maung San Shwe Bu Hoteary
Archaeological Officer for Arakan for the year 1924-25*

43 Shitthaung Temple—Except for the cleaning of the passages and chambers of the Shitthaung temple the internal repair
Conservation of the building is quite complete. During the year under report the central dome leaked very badly owing to the excessive rains. The trustees were taken by surprise as they thought that it was quite watertight and had shown no signs of leakage before. But fortunately they were able to cope with the difficulty without much extra expenditure. The Government have again made a contribution of Rs 2500. This generous amount together with the subscriptions realised from the public will be utilised in repairing the outer wall of the temple facing the south and in restoring to their proper places the stone sculptures that are now lying about the ground.

Pharabaw Pagoda—The *stupa* and the *hti* of the Pharabaw Pagoda tumbled to the ground caused by nothing more than a stiff breeze. The people looked upon this as a miracle and said that some evil would befall the country. Very soon thousands flocked to the place and generously responded to the appeal for subscriptions towards its repairs. In a few months about Rs 5000 was collected and repairs were put in hand under the direct supervision of U Saw Hla Aung a wealthy merchant of Mrohaung. The whole work is now complete. Either towards the end of April or the beginning of May a pagoda festival will be held in honour of the completion of the work of merit.

This pagoda was originally constructed of stone by King Razagri of the Myauk u dynasty in the year 1603 A D. It was subsequently repaired by Mingyi Kyaw Htin the first Burmese Governor of Arakan in the year 1786 during his long rule of Arakan which lasted for eighteen years. It was again repaired in 1813 by Maha Nawrati the second Burmese Governor. At the time of the repairs put in by the Burmese Governors the pagoda was built over by brick. In 1893 it was again repaired by public subscription initiated by a Thugyi named Maung Soe.

According to an old Arakanese tradition Soe Ma Gyi the queen of Min Pha Lung (1571-1593) was conveying an image in a raft along the creek to a distant place where she intended it to be installed. When

it reached the spot opposite the present site of this pagoda the image, without any apparent reason, slid off the raft into the water. All known attempts at recovery having failed it was finally abandoned.

During the reign of her son Rivagni (1593-1612) a fisherman in search of fish was one day casting his net in this creek. In the course of his operations finding he was unable to haul up his net because it was entangled with something below the water, he dived in to investigate the cause and to free his net at the same time. To his great surprise he found a large image of Buddha buried rather deep in the mud. He then hastily went back to the village and told the people of his unusual experience in the creek. The news having rapidly spread through the town at length came to the ears of the King.

The King immediately gave orders that the image should be hauled up and properly looked after. But as in the case of the previous King's time the workmen were equally unsuccessful in their attempt to lift it out of the water. In a dream the Thingamin appeared to the King and said "Oh King, in a former existence your little daughter, who is now only eight months old, was also a princess of Arakan. She it was who had this image made and worshipped it in a shrine to the north of this city. Unless, therefore, she herself co-operates with you, all your efforts to place the image on land will be useless. When you have succeeded in your plan do not think of removing the image to any other locality, but you should build a suitable temple over it at the place where it is originally landed."

The next morning great preparations were made by the King and the people to carry out the instructions received from the Thingamin. Ropes and pulleys were fastened on to the image and hundreds of men were set apart to haul at the ropes. Finally the royal infant was brought in her cradle to the bank of the creek. One end of a silken thread was then tied to her little finger and the other end was put round the arm of the image. When everything was ready, at a given signal the men pulled altogether and the image rose up without difficulty. Then at this place where it was landed a pagoda was erected to the joy of the people and the glory of the King. Because it was the place where the image was originally discovered it was called Phara pa (baw), from *cqpa* image, and *go* found discovered.

U Kin daw dat—This was originally a small stone pagoda situated near the village of Chaungtha apukwa. It was completely in ruins when the villagers took upon themselves the task of restoring it. When portions of the building were demolished for reconstruction a small stone medallion was discovered bearing the inscription "U Kin daw dat." Fourteen hollow silver images of Buddha were also discovered. These have all been re-enshrined in the now completely restored pagoda. Moreover, the people have also opened a fund for the permanent upkeep of the building.

Khro tha nga ra—This small pagoda is about 1 mile inland from the Onbidi village. It is situated on a small hill at the foot of which is a large monastery. U Kyaw Tun Rhu the granter of Onbidi assisted by the villagers of seven surrounding villages has completely restored it at a cost of over two thousand rupees. He has also instituted from this year an annual festival in connection with it. According to tradition Buddha once lived on this hill as a king of the doves. The pagoda is supposed to mark the site of his stay there.

44 During the year under report some of the villagers of Thanchaung
 Archaeological finds broke open a small stone pagoda situated on a steep hill known as Sabasutunng. It is about five miles to the north of Mrohung and hidden among the numerous hills of the locality. The hill itself is about 300 feet high and its isolation favoured the sort of work usually done by treasure seekers. I am informed by the last Township Officer of Mrohung that the people of Thanchaung are traditionally notorious for breaking into old pagodas. The locality is full of ancient monuments now mostly hidden by jungle. Six people were concerned in the present case, some were even well to do. They were all sent up for trial and fined Rs. 50 each by U Mra Tha the Subdivisional Officer of Kyaukse. Whether this paltry punishment will act as an effective deterrent is for time to show.

Description of finds

- (1) Stone relic casket shaped like a betel box containing relics. Height 7 inches, circumference round the base 2 feet $1\frac{1}{2}$ inches, circumference round the lower rim of the cover 1 foot 9 $\frac{1}{2}$ inches.
- (2) Circular bronze casket height $2\frac{1}{2}$ inches, circumference round the base 7 inches, the cover is in the shape of a dome with a fluted surface and ends in a conical point.
- (3) A cylindrical bronze casket height $4\frac{1}{2}$ inches, circumference at the bottom 5 $\frac{1}{2}$ inches.
- (4) A cylindrical bronze casket like No. 3 but smaller in size, height $2\frac{3}{4}$ inches, circumference at the bottom 4 inches.
- (5) A seated gold image on a pedestal 1 inch high, the figure itself is $4\frac{1}{2}$ inches high, the top knot ends in a point, the ears are elongated but they do not touch the shoulders, the soles of the feet are upturned while the hands are in the dhyana attitude of meditation with the left palm supporting the right palm. The palms are turned upwards and placed in the lap. The nose is pointed, the eyes are somewhat Mongolian.
- (6) A seated silver image on a pedestal 1 inch high. It is in the earth touching attitude, height 3 inches, the ears which are large do not touch the shoulders, the top knot ends in

a point—narrow wrist and broad shoulders distinguish this image. Seated on either side of this are two similar figures each an inch high. While on the two corners of the pedestal in front are two pagodas each $\frac{3}{4}$ inch high. The pedestal at the base and at the back has corroded away with the lapse of time.

(7) Similar to No 6 but smaller the pedestal below has almost completely disappeared owing to the same cause as above, the central image is $2\frac{3}{4}$ inches high it is in the same attitude also.

(8) A seated bronze image in the usual earth touching attitude the pedestal is $1\frac{1}{4}$ inches high at the front bottom corners there were two seated hooded lions of which the one on the left only survives the image itself is $3\frac{3}{4}$ inches in height with a pointed top knot the ears are elongated and free from the shoulders.

(9) A seated silver image in the dhyana attitude the pedestal is $\frac{3}{4}$ inch high the figure itself is $3\frac{3}{4}$ inches high, the head ends in an elongated point the ears are similar to others.

(10) A seated bronze image on a pedestal $\frac{1}{2}$ inch high the figure itself is $2\frac{1}{4}$ inches high with a conical top knot—the ears are the same as others—the arms are bent almost at right angles—the whole length of the fore arms and wrists fall on the corresponding thighs the fistled hands which are bent upwards from the wrists rest on corresponding knees their palm side being turned towards the front.

(11) A seated bronze image on a pedestal 2 inches high the image itself is 6 inches high with elongated ears that do not touch the shoulders. It has an armlet on each arm and a bangle on each wrist. It wears an ornamental necklace from the front of which is suspended an ornamental cloth $1\frac{3}{4}$ inches long and $\frac{1}{2}$ inch broad between the nipples which are both exposed. It is seated cross legged in the dhyana attitude of meditation. It wears a high ornamental head dress 2 inches high with a jewel embossed in front and a flap on either side. The top of the head dress terminates in a peak 1 inch high. This is probably a representation of a Bodhisattva.

The whole of the above were sent up to the Superintendent Archaeological Survey Mandalay for examination and study. Later on I received another find belonging to the same group. It was not included in the first lot because it had been given away to a monk. It is a small metal pagoda $6\frac{3}{4}$ inches high. Its circumference is 1 foot 1 inch at the base. The relic chamber which is 1 inch square and $\frac{1}{2}$ inch high is placed immediately above the bell shaped dome whose circumference is 7 inches. The latter serves as a cover and can be taken off by a half turn which releases the catch within. In the

lower portion of the pagoda there is a circular chamber 2½ inches in diameter and 1½ inches in depth. This cavity contains relics.

45 Mr Htoon Aung Gyaw, *Barrister at Law*, Akyab, very kindly lent me for examination his collection of coins left by his father the late U Htoon Chan a learned advocate of Akyab and a great authority on Arakanese history. The collection consists of twenty varieties all of which are of silver. There was also a specimen of Arakanese gold coinage but it was missing at the time of my examination. It was not included in the list appended below—

1 *Obverse*—Recumbent humped bull with ornament round the neck. Legend above is not distinct.

Reverse—Trident of Siva with garlands pendant from the outer blades—sun and moon above—there are five dots below.

2 *Obverse*—Flame symbol (or may be lotus bud) with Nagari characters.

Reverse—Trident of Siva.

3 *Obverse*—Chittagong Min Bin.

Reverse—Nagari characters.

(NOTE—Min bin ruled from 1531–1553—The coin was struck at Chittagong.)

4 *Obverse*—963 Sinbyushun Narapati Selun Shah.

Reverse—Persian and Nagari characters.

(NOTE—Date corresponds with Razagiri 1593–1612.)

5 *Obverse*—974 Sinbyushun Waradhammaraza Hossein Shah.

Reverse—Persian and Nagari characters.

(NOTE—Date corresponds with Min Kilumong 1612–1622. There was another issue seven years later.)

6 *Obverse*—1000 Sinbyuthakha Sannathakha Narapadiga.

Reverse—The same.

7 *Obverse*—1007 Sannathakha Sinbyuthakha Thado Mintara.

Reverse—The same.

8 *Obverse*—1014 Shwenanthakha Sandathudhammaraza.

Reverse—The same.

9 *Obverse*—1034 Shwenanthakha Sandathudhammaraza.

Reverse—The same.

10 *Obverse*—1034 and bears the same name as above.

Reverse—The same but with a bar right across the middle (It is half the size of the above.)

11 *Obverse*—1072 Shwenanthakha Sandathudhammaraza.

Reverse—The same.

12 *Obverse*—1093 Shwenanthakha Sandathudhammaraza.

Reverse—The same.

13 *Obverse*—1097 Shwenanthakha Nya Pawara raza.

Reverse—The same.

14 *Obverse*—1101 Shwenanthakha Nya Abayaraza.

Reverse—The same.

15 *Obverse*—1123 Shwenanthakha Sanda Parammaraza.

Reverse—The same.

- 16 *Obverse*—1126. Shwenanthakkin Abaya Mahārāza
Reverse—The same
- 17 *Obverse*—1135 Shwenanthakkin Sanda Thummarāza
Reverse—The same
- 18 *Obverse*—1140 Shwenanthakkin Dharmmarāza
Reverse—The same (He came to the throne in 1139 B.C.)
- 19 *Obverse*—1144 Shwenanthakkin Maha Thummarāza
Reverse—The same
- 20 *Obverse*—1146 Amarapura Sushyamyashin ninnagan
Reverse—The same

(NOTE—This is Bodhiyaya coin. There is also another variety with a decorated border)

The coins of Arakan struck by the kings of the Mrauk U dynasty may be classified under three heads—(1) Those struck from 1430 A.D. to 1531 A.D. (2) those struck from 1531 A.D. to 1638 A.D., (3) those struck from 1638 A.D. to 1784 A.D.

Coins of the first group belong to the period when Arakanese Kings from Min Saw Myin to Thazada were subject to Bengal. To indicate this subordinate position Arakanese kings had to adopt Mohammedan names and their coins had the kalima inscribed on them. Those of the second group belong to the period when Arakanese kings were very wealthy and powerful. These kings ruled over the twelve principalities of Eastern Bengal and were entirely independent of the Sultans who held their court at Gour. Kings of this period from Min Bin to Thirithudhammar glorified Mrauk U and developed Chittagong to such an extent that the Portuguese bestowed upon her the name of 'Porto Grande'. Here the Mohammedan names borne by these kings do not indicate their subordination to Bengal but rather pointed to the fact that they were the lords paramount of the eastern portion of that country. The Persian and Nagari inscription on the reverse of their coins proclaimed the fact that they were the rulers of Mohammedan and Hindu subjects as well. Kings of the third group from Narapadigiri to Thamada it is true were entirely independent of Bengal but they had completely lost their possessions in that country. During the reign of Narapadigiri and a portion of that of Sandathudhammaraza i.e. from 1638 to 1666 the Arakanese possessions in Eastern Bengal were still intact without these kings being able to exercise any influence over them. Chittagong was still the port of Arakan from which considerable revenues were derived. On the 26th of January 1666 she was besieged and captured by Buzurg Ummed Khan the son of Shrusta Khan the Mughal Governor of Bengal. From this date till the end of the dynasty no part of Bengal was under Arakan. Arakanese Kings of this period bore no Mohammedan names nor did they use Persian and Nagari characters on their coins.

CHAS DUROISELLE

MANDALAY 21st May 1925

Superintendent Archaeological Survey, Burma

**References to the Map of Srikshetra
shown in Plate I**

- 1 A mound near Yahandakan Village
- 2 Yahandakan Village.
- 3 A mound near Kimmungyon Village
- 4 A mound near the north wall of the Palace site
- 5 A mound near the west wall of the Palace site
- 6 & 7 Mounds near the Shwegvobinyo tank
- 8 A mound near the Yahanda Gate
- 9 Hlan hto taung

PLATE I

Map of Srikshetra showing the sites excavated during the year 1924-25
Scale 2 = 1 mile

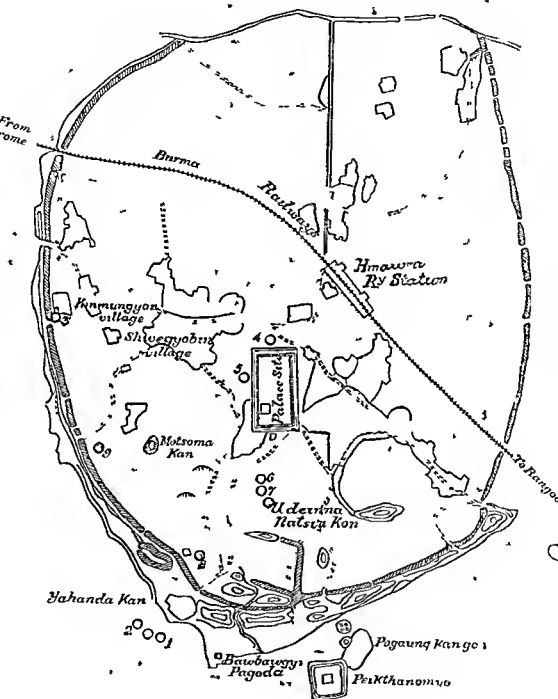




FIGURE 2 — A stone tablet fragment depicting a figure with a tiger, unearthed at a mound near Kinnungon Village, Himawra

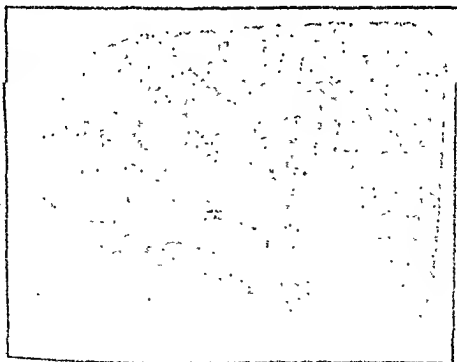


PLATE II

FIGURE 1 —A terra cotta votive tablet bearing an effigy of the Buddha, unearthed at a mound near Kimmungyon Village Hmawza

FIGURE 2 —A terra-cotta plaque in fragments depicting a pony with a rider, unearthed at a mound near Kimmungyon Village Hmawza

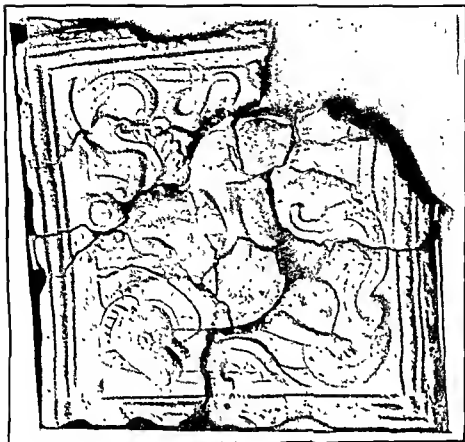


Fig. 2



Fig. 1

PLATE II

FIGURE 1.—A terra-cotta rosette tablet bearing an effigy of the Buddha unearthed at a mound near Kimmungyon Village Hmawza

FIGURE 2.—A terra-cotta plaque in fragments depicting a pony with a rider unearthed at a mound near Kimmungyon Village Hmawza

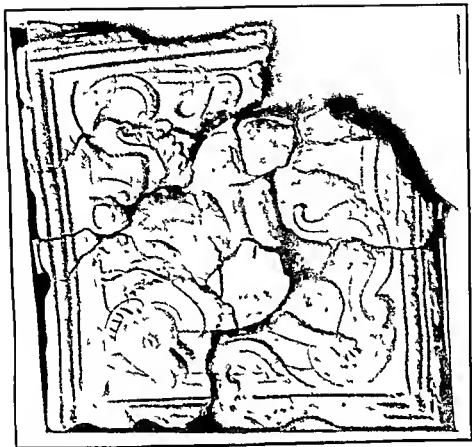


Fig 2

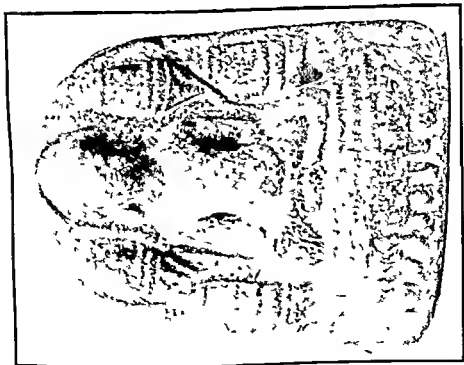


Fig 1

APPENDIX A

Register of Objects of Archaeological interest the Preservation of which has been approved by the Local Government—Nil

- APPENDIX B -

Application for Administrative Approval to the Preservation by Government of an object of Archaeological Historical or Architectural interest—Nil

APPENDIX C

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925

District	Locality	Name of work and description	Amount sanctioned estimate	Amount for the year 1924-25	Amount spent during the year 1924-25	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(a) SPECIAL REPAIRS	Rs	Rs	Rs*	
		Non recurring Charges				
Myingyan	Pagan	Tilominlo Pagoda	45 707	3 000	2 867	
	Minnanthu	Sulamani Pagoda	14 748	(130) 1 000	877	
Mandalay	Mandalay	Construction of Gardens on the Palace Platform	89 850	(-123) 13 850	12 051	
Akyab	Mrohaung	Government contribution towards repairs to the Shitthaung Temple	15 078	2 500	2 500*	
Mandalay	Mandalay	Pyatthats on the walls of Fort Dufferin	4 000	4 000	3 931	
Pegu	Pegu	Constructing a temporary shed over the Inscription stones at Pegu	1 125	1 125 (+16)	1 141	
Myingyan	Pwasaw	Dhammayazika Pagoda	37 388	8 000 (+1 500) (+130)	9 734	
Prome	Hmawza	Excavation charges	750	750	750*	
Mandalay	Amara puri	Bodawpaya's Tomb		(+510)	497	
Sagaing	Sagaing	Constructing an American wire fencing round the Inscription shed		(+584)	246	
		Total		34 225 (+2 487)	34 594	

* Undertaken departmentally

APPENDIX C—contd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Alloiment for the year 1924-25	Amount spent during the year 1924-25	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS	Rs	Rs	Rs	
		Recurring Charges				
Hanthawaddy	Syriam	Wages of Carpenters and necessary repairs to the old Portuguese Church	240	240	230	
	Mandalay	Police buildings	4 000	4 000	3 863	
	Do	Wages of Durwans of Police buildings	3 000	3 000	2 858*	
	Do	Patrols on Fort walls	4 000	4 000	3 921	
	Do	Tawgyaung Pagoda	100	100	100	
	Do	Tomb of King Mindon				
	Do	Tomb of Queen Sinbunmyin				
Mandalay	Do	Tomb of Medawgyi mother-in-law of Mindon				
	Do	Tomb of Nanmya dawgyi	00	300	139	
	Do	Tomb of Medawgyi (Laungshwe Queen)		(-100)		
	Do	Queen of Mindon				
	Amaraapura	Tomb of H. dawpaya				
	Do	Tomb of King Haggidun				
	Do	Tomb of Shinbo Min				
	Do	Tomb of King Mindon's mother				
		Carried over		11,617	11 121	
				(-100)		

APPENDIX C—contd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd

District.	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1924-25	Amount spent during the year 1924-25	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs	Rs.	Rs	
		Brought forward		11 640 (-160)	11 121	
		(b) ANNUAL REPAIRS—contd				
		Recurring Charges—contd				
Mandalay	Amirapura	Taungthaman Kyauktawgyi Pagoda.	400	400 (-350)	50	
	Do	Pangon and Shwe dath	100	100	98	
	Kalagyaung	Clearing jungle around Nandawye Pagoda				
	Do.	Clearing jungle around Letthe Pagoda				
Kyaukse	Do	Clearing jungle around Chanthaya Pagoda	180	180	160	
	Ebya	Clearing jungle around Shwezigon Pagoda				
	Metkaya	Clearing jungle around Shweyung dth Pagoda				
	Tagaung	Clearing jungle around Zmaunggyi shwebontha Pagoda				
Katha	Do	Clearing jungle around Shwezigon Pagoda	240	240	150	
	Mung dth ng	Clearing jungle around Mosundaung Pagoda				
	Myadaung	Clearing jungle around Paungdaw n Pagoda				
		Carried over		12 560 (-510)	11,579	

APPENDIX C—*contd*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1924-25	Amount spent during the year 1924-25	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			Rs	Rs	Rs	
		Brought forward		12 560 (-510)	11 579	
		(b) ANNUAL REPAIRS — <i>contd</i>				
		<i>Recurring Charges</i> — <i>contd</i>				
Shwebo	Shwebo	Alaungpaya's Tomb	150	150 (-125)	5	
	Do	Shed over the Inscription stone in Court House compound	50	50 (-39)	3	
Sagaing	Sagaing	Tupayon Pagoda	135	135 (+43)	169	
	Do	Inscription shed	70	70 (-43)	16	
	Ava	Okkyauing and Watch Tower	350	350	353	
	Mingun	Tazung and Bell	150	150 (+6)	89	
	Do	Sinbyume Pagoda	240	240	245	
	Do	Pondawpaya	50	50 (-6)	32	
Pegu	Pegu	Pali Stone shed and an old buoy	40	40	40	
Prome ...	Hmawza	Bawhawgyi Pagoda	300	300	273	
	Do	Lemyethna Pagoda				
	Do	Babé Pagoda				
Myingyan	Pagan	Wages of Durwans looking after pagodas	2,172	2 172 (-400)	1 766	
		Carried over ...		16,267 (-1 074)	14 570	

APPENDIX C—contd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—contd

District.	Locality	Name of work and description.	Amount of sanctioned estimate	Allocation for the year 1924-25	Amount spent during the year 1924-25	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Brought forward	Rs.	Rs. 16 267 (-1 074)	Rs. 14 570	
		(b) ANNUAL REPAIRS—contd				
		Recurring Charges—contd				
	Myingyan	Kyaikkhu Ohnmin Cave Temple (spent) Rs 148				
	Do	Hmyathat Ohnmin Cave Temple (spent) Rs 217				
	Do	Thamhwelet Ohnmin Cave Temple (spent) Rs 255				
	Do	Sapada Pagoda (spent) Rs 87				
	Do	Kyanzitha's Ohnmin (spent) Rs 90				
	Pagan	Bupaya Pagoda (spent) Rs 35				
	Do	Bidagat Taik or library (spent) Rs 250				
	Do	Shwegugyi Pagoda (spent) Rs 29				
	Do	Thalbyinnyu Pagoda (spent) Rs 113				
	Do	Naihlauunggyaung Temple (spent) Rs 10				
	Do	Ngakywe Nadaung (spent) Rs 20				
	Do	Patothamyia (spent) Rs 102				
	Do	Mi malaung gyaung Temple (spent) Rs 86				
	Do	Gawdawpalin Pagoda (spent) Rs 266				
	Do	Mingalazedi Pagoda (spent) Rs 270				
		Carried over		16 267 (-2 074)	14 570	

APPENDICES

APPENDIX C—concl'd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending the 31st March 1925—concl'd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1924-25	Amount spent during the year 1924-25	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		Brought forward ..	Rs	Rs 16 267 (-1 074)	Rs 14 570	
		(b) ANNUAL REPAIRS —concl'd				
		Recurring Charges —concl'd				
Myingyan	Myin pagan	Nanpaya stone Temple (spent) Rs 69	3 500	3 500	3 354	
	Do	Nagayon Pagoda (spent) Rs 200				
	Do	Seinnyet Ama and Seinnyet Nyima Pagodas (spent) Rs 577				
	Thuyi pyitsaya	Eastern and Western Pellaik Pagodas (spent) Rs 355				
	Do	Lawkananda Pagoda (spent) Rs 7				
	Pawisan	Dhammayazika Pagoda (spent) Rs 44				
	Minnanthu	Payathonzo Thanbala and Nandamanna (spent) Rs 37				
		Cost of remaining Materials Rs 87				
		Total ..		19 767 (-1 074)	17 924	
		Total annual and special repairs		53 992 (+1 413)	52 518	
		Add 23 per cent agency charges on the cost of works undertaken through the agency of Public Works Department		10 981 (+327)	10 672	
		GRAND TOTAL ..		64 973 (+1 738)	63 190	

APPENDIX D

Cost of Archaeological Survey, Burma, under the main heads of the Budget for 1924-25.

Main heads of Budget.	Provision in Budget for 1924-25	Actual expenditure in 1924-25	Balance remaining on 31st March 1925
(1)	(2)	(3)	(4)
ESTABLISHMENT OF THE SUPERINTENDENT, ARCHAEOLOGICAL SURVEY.	Rs A P	Rs A P	Rs A P
<i>Salaries.</i>			
<i>OFFICER.</i>			
Superintendent, Archaeological Survey, 1.	16,200 0 0	13,200 0 0 £360 0 0 (about Rs. 5,000)	-2,000 0 0
Leave Salary	3,000 0 0	..	3,000 0 0
Total Pay of Officer ..	19,200 0 0	18,200 0 0	1,000 0 0
<i>ESTABLISHMENT.</i>			
Archaeological Assistant ..	2,620 0 0	2,620 0 0	...
Architectural Surveyor ...	1,980 0 0	1,976 15 0	3 1 0
Talaing Pandit	1,080 0 0	1,080 0 0	...
Clerks, 4	3,470 0 0	3,468 0 0	2 0 0
Draftsman	910 0 0	863 12 0	46 4 0
Burmese Artist and Assistant Photographer, 2.	1,120 0 0	1,079 0 0	41 0 0
Servants, 3	560 0 0	551 8 0	8 8 0
Leave Salary	300 0 0	82 11 0	217 5 0
Total Pay of Establishment ...	12,040 0 0	11,721 14 0	318 2 0
<i>Allowances, Honoraria etc</i>			
Honorarium	* 1,600 0 0
	-1,600 0 0		
House rent and other allowances ..	2,220 0 0	2,220 0 0	...
Travelling allowance of Officer	2,400 0 0	1,063 12 0	1,336 4 0
Travelling allowance of Establishment	1,600 0 0	1,872 15 0	-272 15 0
Total Allowances, Honoraria, etc.	7,820 0 0	5,156 11 0	1,063 5 0
	-1,600 0 0		
<i>Supplies and Services</i>			
Petty Supplies and Services, Preservation of Archaeological Remains	200 0 0	185 0 0	15 0 0
Director General's Library and other publications	1,000 0 0	1,000 0 0	...
Purchase of photographs and photographic materials	800 0 0	† 645 13 0	154 3 0
Archaeological Scholarship ...	1,930 0 0	875 0 0	1,055 0 0
Total Supplies and Services ...	3,930 0 0	2,705 13 0	1,224 3 0
<i>Contingencies</i>			
Contract contingencies ...	2,860 0 0	2,712 15 0	147 1 0
Rents, rates and taxes ...	960 0 0	960 0 0	...
Total Contingencies ...	3,820 0 0	3,672 15 0	147 1 0
* GRAND TOTAL ...	46,810 0 0	41,457 5 0	3,752 11 0
	-1,600 0 0		

* Re appropriated for conservation works.

† Deducting Rs. 16-0-0 recovered from the sale of photographs

APPENDIX E.

(a) *List of Drawings made by the Archaeological Survey, Burma, during the year 1924-25.*

Annual No.	Serial No.	Description of Drawings	Scale	Locality
(1)	(2)	(3)	(4)	(5)
1	507*	Site plan of the Dhammayazika Pagoda	32' = 1"	Pwasaaw
2	508	Plan of the Dhammayazika Pagoda	16' = 1"	
3	509	Section of the Dhammayazika Pagoda	16' = 1"	
4	510	Section of the porch over the western entrance of the enclosure wall of the Ananda Temple	4' = 1"	Pagan.
5	511	Site plan of the Ananda Temple	50' = 1"	
6	512	Plan of the Ananda Temple	16' = 1"	
7	513	Section of the Ananda Temple	16' = 1"	
8	514	Ananda Temple— Part elevation of the plinth near the north west corner, showing some of the terra-cotta plaques	2' = 1"	
9	515	Ananda Temple— Section along one of the corridors on the north side of the Sanctum	4' = 1"	

* Numbering continued from previous report.

APPENDIX E—*could*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1924-25.*

Annual No	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
1	2444*	East view of a mound known as Hlandoetaung	8"×6"	Himawza	
2	2445	Part of a stone pedestal unearthed at Hlandoetaung	6"×4"		
3	2446	View of a brick wall uncovered at Hlandoetaung	Do		
4	2447	A mound near Maung Paw's field Shwelaunggan, south view	8"×6"		
5	2448	A gold image of Buddha found in Maung Paw's field and now in the possession of a monk at Hlandoetaung	4"×2½"		
6	2449	View of a mound marking the site of a cemetery on the south of Yahandakan village	8"×6"		
7	2450	View of a mound marking the site of a cemetery on the south of Yahandakan village, after excavation showing a brick wall	Do.		
8	2451	View of a mound marking the site of a cemetery on the south of Yahandakan village, showing a funeral urn unearthed <i>in situ</i>	6"×4"		
9	2452	Do	Do		
10	2453	Do	Do		
11	2454	View of old burial ground in Yahandakan village	8"×6"		
12	2455	View of old burial ground in Yahandakan village showing the funeral urns unearthed <i>in situ</i> after excavation	6"×4"		
13	2456	Funeral urns from the above site	Do		
14	2457	Iron nails and daggers discovered at the above site	Do		

* Numbering continued from previous report

APPENDIX E—contd

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1924-25—contd*

Annual No	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
15	2458	Mound in Maung Lu Bos field on the south of Kinnungyon village before excavation—east view	8 × 6	Hmawza	
16	2459	Mound in Maung Lu Bos field on the south of Kinnungyon village in the course of excavation—south view	Do		
17	2460	Ornamental bricks unearthed at the above site	6 × 4		
18	2461	A terra cotta plaque bearing the representation of a horse with its rider discovered at the above site	Do		
19	2462	A terra cotta votive tablet found at the above site	Do		
20	2463	North east view of the above mound (after excavation)	8 × 6		
21	2464	Fragment of a stone image found on the east side of the old city wall near the Shwethingan Gate	6 × 4		
22	2465	Fragment of a stone image of Buddha found on the west side of the old city wall near the Shwethingan Gate	Do		
23	2466	A pillar shaped funeral urn in baked clay found in a field outside the old city wall near Kinnungyon village	Do		
24	2467	Do	Do		
25	2468	West view of a mound in a mango grove on the west side of the Palace site near Shwegyobinyo village	8 × 6		
26	2469	Brick walls uncovered at the above mound after excavation—north east view	Do		
27	2470	Brick walls uncovered at the above mound after excavation—south east view	Do		

APPENDIX E—contd

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1924-25—contd*

Annual No.	Serial No	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
28	2471	Brick walls uncovered at the above mound after excavation—south view	8"×6"	Hmawza	
29	2472	Brick walls uncovered at the above mound after excavation—west view	Do		
30	2473	The south wall uncovered at the above mound after excavation	6"×4"		
31	2474	View of the south-east corner of the above mound showing the brick walls uncovered after excavation	Do		
32	2475	View of the north-east corner of the above mound showing the brick walls uncovered after excavation	Do		
33	2476	The circular brick plinth uncovered at the above mound after excavation	Do		
34	2477	A mortar like stone slab found in a field near the Thabye daung Kan	Do		
35	2478	Do	Do		
36	2479	A mound near the south of Kangyaung Monastery on the east bank of the Shwegyo binyo Tank west view	8'×6"		
37	2480	A mound adjoining the above on the north side, south-east view	Do.		
38	2481	West view of Udeinna Natsin-Kon near the old Keddah	6"×4"		
39 to 43	2482 to 2486	Stone sculptures found at the Udeinna Natsin Kon	Do		
44 to 48	2487 to 2491	Do	4'×21"		

APPENDIX E—contd

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1924-25—contd*

Annual No.	Serial No.	Description of photographs	Size of photographs	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
49	2492	Fragment of a terra cotta votive tablet found at the Udemur Natsin Kon	4 × 2½'	Hmawza	
50	2493	A stone image of a deva found at Thit-cho-ban kon	6 × 4		
51	2494	View of a mound in a field belonging to Maung Po Mya on the north side of the Police site	4 × 2½'		
52 to 57	2495 to 2500	Votive tablets found at the above mound	Do		
58	2501	Fragment of a stone image of Buddha found at a mound on the south of the Bawdawgyi Pagoda	Do		
59 to 61	2502 to 2504	Views of a mound near Thon binhla Kon at Mahitaw village	Do		
62	2505	A standing image of Buddha in stone found at the above mound (No 61) after its restoration by the villagers	Do		
63 to 65	2506 to 2508	Fragments of terra cotta plaques found at a mound near Yindarkkwinyo	Do		
66	2509	A funeral urn in baked clay found near a well at Kin mungyon village	6' × 4'		
67	2510	Dharmmayazika Pagoda, north-east view.	8' × 6'	Pwasau	
68	2511	Dharmmayazika Pagoda, south-east view	Do		
69	2512	Gable of a brick monastery with plaster carvings situated on the north side of Sudaungbye Pagoda	Do		
70	2513	A stone column formed of rings originally built over a funeral urn found within the compound of the Ananda Kyaung dask Monastery	Do	Pagan	

APPENDIX E—contd

(b) List of Photographs taken by the Archaeological Survey Burma during the year 1924-25—contd

Annual No	Serial No	Description of photographs.	Size of photographs	Locality	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
71 & 72	2514 & 2515	A stone ring from a column similar to the above (No 70) in nature now in the Museum	6 x 4		
73 & 74	2516 & 2517	A stone image of Buddha originally found within a ruined temple near the Ananda Pagoda now in the Museum	Do		
75	2518	A stone image of Buddha (No 73) showing a line of writing at the back	Do		
76	2519	Fragment of a stone sculpture bearing the representation of Buddha found at the Tilomilo Pagoda now in the Museum	Do		
77 & 78	2520 & 2521	Stone windows originally belonging to a ruined temple in the compound of the Gawdawpalin Temple now in the Museum	Do	Pagan.	
79 & 80	2522 & 2523	A wooden image of Buddha originally found within a relic chamber of the Dhammayazika Pagoda now in the Museum front view	Do		
81 & 82	2524 & 2525	One leaf of a carved wooden door deposited in the Museum	Do		
83 & 84	2526 & 2527	An image of Buddha, made of cloth found within a ruined temple and now placed in the Museum front view	Do		
85 & 86	2528 & 2529	A copper casket—the original with U Walatha a Buddhist monk in the Ananda Kyaung duk Monastery	Do.		
87	2530	An old copper betel nut cutter—the original with U Walatha a Buddhist monk in the Ananda Kyaungduk Monastery	Do		

APPENDIX E—concll.

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1924-25—concll.*

Annual No.	Serial No.	Description of photographs.	Size of photographs.	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
88	2531	An old iron betel-nut cutter—the original with U Wilahta, a Buddhist monk in the Ananda Kyaungdauk Monastery	6 × 4"	Pagan	
89 to 155	2532 to 2598	* King Mindon, King Mindon's Queens including the Chief Queen, King Pagan's Chief Queen, King Thibaw Queen Supayalat, Princes and Princesses (sons and daughters of King Mindon) ex-Burmese Ministers etc.	6 × 4" and 4 × 2 1/2"	...	
156	2599	* Nyaung Shwe Saubara and his wife in Court dress	6 × 4"	"	

* Copies from old photographs—Originals with Maung Maung Tin, K.S.M., A.T.M., retired Extra Assistant Commissioner, Mandalay. —

APPENDIX F

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1924-25 AND IN THE
PRESS ABOUT TO BE ISSUED

I—*Report*

Annual Progress Report of the Superintendent Archaeological
Survey Burma, for the year ending 31st March 1924

II—*Epigraphia Birmanica etc*

- 1 *Epigraphia Birmanica* Volume III Part II containing the
Kalyani Inscriptions in Talaing by C O Blagden (In Press)
- 2 A table of contents list of plates and abbreviations in the
Epigraphia Birmanica Volume I Parts I and II
- 3 Index to the *Epigraphia Birmanica* Volume I Parts I and II
- 4 Index to the *Epigraphia Birmanica* Volume II Part II
- 5 List of Coins in the Phayre Provincial Museum Rangoon
- 6 Guide book to the Palace at Mandalay
- 7 Archaeological Memoir No 27 containing the pageant of King
Mindon going from the Palace to the Kyauktawgyi Pagoda at Mandalay
(Being struck off in the Government of India Press Calcutta)

III—*Contributions to the Archaeological Survey of India*
Annual Report

A brief *resumé* of Conservation Exploration, Epigraphical and other
work in the Burma Circle during the year 1923-24

APPENDIX G

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of

Serial No.	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			I—INSCRIPTIONS			
1	Thaunggyi Pagoda Magyibin Village Taungtha Township Myingyan District	Stone	Seventeen lines	Burmese		The Upper portion of the stone is broken off the lower portion records the dedication of slaves It bears no date but judging from its writing the inscription appears to be about 600 years old
2	Ordination Hall Padasagon Village Taungtha Township Myingyan District	Do	Do	Burmese and Pali	806 B E	Records the dedication of an ordination hall The middle portion of the inscription is damaged.
3	Shwelabin Pagoda Nwate Village Taungtha Township Myingyan District	Do	Nineteen lines	Burmese	837 B E	Records the building of a pagoda a monastery and an ordination hall Name of founder missing
4	Museum Pagan Myingyan District	Do	Thirteen lines	Do	696 B E	Records the erection by Min Iyan Saja of a seated image of Buddha in the Thatbyinnyu Temple and the dedication thereto of slaves and money
5	Do	Do	Seventeen lines	Do	627 B E	Records the erection of a monastery and the dedication thereto of slaves by a <i>thugyi</i> (village headman)
6	Do	Do	Nine lines	Do	744 B F	Records the plastering undertaken to a pagoda and execution of painting in it

APPENDIX G—contd.

List of Inscriptions, Copper Plates Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Serial no	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I—INSCRIPTIONS—contd						
7	Originally found in a field near Thonbunhlakon south of Mahlaw Village Hmanza Township Prome District now in the Archaeological Office Mandalay	Brick	One line	Pyu		Bears two Pyu numeral symbols
8	Originally found on a mound marking the site of U-deinna Nat shrine near Shingyon Hmanza Township Prome District now in the Museum Hmanza	Do	One line	Do		Bears Pyu numeral symbols
9	Photo of an inscription forwarded by Mr H C Noyce of Mandalay The locality of original inscription stone not known.	Stone	Eleven lines	Burmese	585 B E 590 B E	Records probably the building of a pagoda and the dedication of slaves thereto
10	Museum Pagan Myingyan District Found originally in the possession of U Seinda, a Buddhist monk of Ananda Kyaungdik Pagan	Terra cotta plaque.	One line	Do		Bears the number 913 in Burmese

APPENDIX G—*contd*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Seria No	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
			INSCRIPTIONS— <i>contd</i>			
11	Museum Pagan, Myingyan District Original belonged to the Ananda Pagoda but before its removal to the Museum it was found in the possession of U Seinda a Buddhist monk of Ananda Kyaukdak	Terra cotta plaque	One line	Burmese		Records the name of donor or sculptor
12	Museum, Pagan Myingyan District	Stone image of Buddha which belonged originally to the Kubyaung Temple in Village Pagan	One line	Do	..	Do.
13	Do	Do	Do	Do		Do
14	Do	Do	Do	Do	..	Do
15	Do	Stone image of Buddha originally found in the Hnakyek-shut su Temple near the Ananda Temple Pagan	Two lines	Do	..	Do

APPENDIX G—*contd*

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—*contd*

Serial No.	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
16	Museum Pagan Myingyan District	Iron seal	One line	Burmese	...	The seal with its handle is made of one piece of iron in the shape of a hammer and is 18 inches long. It bears the title of Myadaung Sasidra given him by King Mindon.

Serial No.	Metal	King	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
11—Coins *							
1 to 37	Silver	Burmese	Early	...	A conch shell of Vishnu within a border of round dots placed between two circles	Two Chaitya like triangular objects one being placed above the other within an area in the centre guarded by two cobra shaped objects	These are old symbolical coins found within the precincts of the Insein Central Jail and presented by the Government of Burma.
38 to 40	Silver				Rude imitation of Sassanian bust, with out wings to head-dress. Meaningless lines and curves	Lines and dots suggesting the Sassanian fire altar	Reference I M C I Pl XXV, Nos 11 and 12 Found at Pahwa, District Yeotmal, and presented by the Director of Industries, Central Provinces

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX G—contd

List of Inscriptions, Copper Plates Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Serial No	Metal	Ing.	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II—COINS*—contd							
Coins of the Rashtrakuta Kings							
41 to 43	Silver	Krishna Raja Rashtrakuta		375 to 400 A D	Rude head of king with moustaches No legend	Recumbent Bull to right Indian legend Pramana heswar Mahaditya Padamudhyata Sri Krishna Raja	Reference Cunningham Coins of Medieval India plate I 18 and 19 and Archaeological Survey Vol IX 29 SI V 26 27 and 28 Found at Dhamori District Amraoti and presented by the Director of Industries Central Provinces
Bahamani's							
44	Copper	Ahmed Shah II	Jabbalpur	84A	Persian characters	Persian characters	N S No XXXVII page 32 No 37 Found in Village Kothari Talq Mangrul District Akola and presented by the Director of Industries Central Provinces
45	Do	Do	Do	84A	Do	Do	N S No XXXVII page 32 No 35 Found at Village Kothari Talq Mangrul District Akola and presented by the Director of Industries Central Provinces.
46	Do	Do	Do	85A	Do	Do	Do
47	Do	Do	Do	.	Do	Do	Do

* These coins were presented to the coin cabinet of the Bharu Provincial Museum, Rangoon

APPENDIX G—contd

List of Inscriptions Copper Plates, Coins, Seals, etc, discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Serial No.	Metal	King	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II—Coins*—contd							
Kings of Gujrat							
48	Silver	Mahmud III	.		Persian characters	Persian characters	Reference I M C II page 236 No 81 Found at Dudhamal Village District Buldana and presented by the Director of Industries Central Provinces
Malwa Kings							
49 to 51	Copper	Hoshang Shah	Shah diabad		Persian characters	Persian characters	I M C Vol II page 246 No 2 Found at Village Kothari Talq Mangrul District Akola and presented by the Director of Industries Central Provinces
Mughals							
52	Silver	Aurangzeb	Surat	1076 H	Persian characters	Persian characters	Found at Village Ugwa District Akola, and presented by the Director of Industries Central Provinces
53	Do	Do	Do	1082 H	Do	Do	Do
54	Do	Do	Do	1093 H Zary	Do	Do	Found in Basti District Presented by the Government of the United Provinces

* These coins were presented to the coin cabinet of the Mysore Provincial Museum, Bangalore.

APPENDIX G—*contd*

List of Inscriptions, Copper Plates Coins, Seals etc discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Serial No.	Metal	Kind	M et	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
				11	COINS*— <i>contd</i> <i>Mughals—contd</i>		
55	Silver	Aurangzeb	Surat	23r y 1091H			
56	Do	Do	Do	26r y 1093H			Found at Village Kothari Talq Mangrul District Akola and presented by the Director of Industries Central Provinces
57	Do	Do	Do	27r y 1095H			
58	Do	Do	Do	33r y 1101H			
59	Do	Do	Do	41r y 1109H			
60	Do	Shah Alam Bahadur	Shahjahanabad	1120 2	Persian characters	Persian characters	Found in Ishapura Village Gorakhpur District and presented by the Government of the United Provinces
61	Silver	Do	Do	1121 3	Do	Do	Found in Basti District and presented by the Government of the United Provinces
62	Do	Farukh siyar	Do	3r y	Do.	Do	Found at Chikalda District Amraoti and presented by the Director of Industries Central Provinces
63	Do	Muhammed Shah	Do	1136 6	Do	Do	Found in Basti District and presented by the Government of the United Provinces

* These coins were presented to the coin cabinet of the Phayre Provincial Museum, Rangoon.



Report
OF THE
Superintendent, Archæological
Survey, Burma

For the Year ending 31st March 1926



Rangoon :
Superintendent, Government Printing and Stationery, Burma
1926

LIST OF AGENTS FOR THE SALE OF GOVERNMENT PUBLICATIONS

IN BURMA

AMERICAN BAPTIST MISSION PRESS, Rangoon
 BISWAS & CO. 30 Lewis Street, Rangoon
 BRITISH BURMA PRESS BRANCH, Rangoon.
 BURMA BOOK CLUB LTD., Post Box No. 1066, Rangoon
 INTERNATIONAL BUDDHIST BOOK DEPOT Post Box No. 971, Rangoon
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APPENDIX E—*concl'd*(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925 26—concl'd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Locality.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
92 & 93	2691 & 2692	A stone pillar to the north-west of the Shitthaung Temple	6"×4"	Mrohaung	
94	2693	A Tagé or back part of a Buddha's throne in stone within the east porch of the Andaw Pagoda	8"×6"		
95	2694	A stone image of Buddha in the possession of the Honorary Archaeological Officer for Arakan	6"×4'	Akyab	
96	2695	A fragment of stone with traces of a figure now damaged in the possession of the Honorary Archaeological Officer for Arakan	Do		
97 to 99	2696 to 2698	* Princesses (daughters of King Mindon)	6"×4' 4"×3"		
100 to 102	2699 to 2701	* Ex Burmese Ministers	6"×4"		

* Copies from old photographs—Originals with Maung Maung Tin, B.S.M., A.T.M., retired Extra Assistant Commissioner Mandalay.

APPENDIX F

LIST OF PUBLICATIONS ISSUED DURING THE YEAR 1925-26, AND IN THE
PRESS ABOUT TO BE ISSUEDI—*Report*

Annual Progress Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1925

II—*Epigraphia Birmanica, etc*

1 *Epigraphia Birmanica* Volume III, Part II, containing the Kalyāni Inscriptions in Talung, by C O Blagden (In Press)

2 List of protected monuments in the Burma Circle, corrected up to the 30th September 1925

III—*Contributions to the Archaeological Survey of India*
Annual Report

A brief *résumé* of Conservation Exploration, Epigraphical and other work in the Burma Circle during the year 1924-25.

APPENDIX G

List of Inscriptions Copper Plates Coins, Seals etc, discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of

Serial No.	Locality	Inscribed object.	Dimensions.	Language and script.	Date	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS						
1	A pagoda known as Maung Yone Gu at Minnanthu Village Pagan Township Myingyan District	Stone	Twenty four lines	Burmese	653 B E	Records the building of a pagoda and monastery, and the dedication of land and slaves thereto.
2	Okkyaung Monastery Minnanthu Village Pagan Township Myingyan District	Do	Thirteen lines	Do		Records the dedication of land
3	Okpyathat kyaung Monastery Minnanthu Village Pagan Township Myingyan District	Do	Forty lines	Do	674 B E	Records the building of a pagoda an ordination hall and a brick monastery at Pagan and the dedication of land to the Buddha the Law and the Priesthood by King Tanishu Thathu of Pinya Judging from the style of its writing the inscription appears to have been engraved during the reign of Bodawpaya and is therefore only a copy of the original
4	Okpyathat kyaung Monastery Minnanthu Village Pagan Township Myingyan District	Do	Four lines.	Do		Records the dedication of land and slaves The stone is damaged.

APPENDIX G—contd

List of Inscriptions, Copper Plates, Coins, Seals, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Serial No	Locality	Inscribed object	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		1—1 inscription—contd				
5	Kwanthi mlaung naung hill Myo haung Township Akyab District	Stone	Obverse thirty lines Reverse nineteen lines	Burmese	984 B E	Records the erection of an ordination hall and a monastery and the dedica- tion of land thereto by one Zandaletya pyanchu
6	A stone seated image of Buddha within the enclo- sure wall of Shithaung Temple Myo haung Akyab District	Do	Three lines	Do.	1099 B E	The inscription is engraved on the pedestal of the image recording that it was made by one Min Thun hlutitoo paw
7	Near Shithaung Temple Myo haung Akyab District	Do	One line	Nāgarī		The inscription is engraved on one side of the pedestal of a small stone stupa and is so effaced that only a few letters of it can be made out
8	Thauk law dwin Gyaung, Myo haung Akyab District	Do		Burmese		The stone contains cabalistic squares in which are entered Burmese numerical figures but no writing. It was found at the place in Myohaung where Saya Myawa is said to have been sacrificed
9	Pia-din mu Pagoda Ta ywin daung Pagan Township Myin gyan District	Do	Ten lines	Do	637 B E	Records the ded- ication of musical instruments and palms to the pagoda

GOVERNMENT OF BURMA
FINANCE AND REVENUE DEPARTMENT.

[Miscellaneous.]

Extract from the Proceedings of the Government of Burma in the Finance and Revenue Department,—No. 245J26, dated the 22nd July 1926

READ—

Report of the Superintendent, Archaeological Survey, Burma, for the year ending the 31st March 1926

Resolution.—His Excellency the Governor-in-Council orders that the Report be published.

By order of the Governor-in-Council.

W. BOOTH-GRAVELY,
*Secretary to the Government of Burma,
Finance and Revenue Department.*

Report

OF THE

Superintendent, Archæological Survey, Burma,

FOR THE YEAR ENDING 31ST MARCH 1926

FIRST PART

SECTION I

Office work, giving details of Programme carried out and of Programme for the ensuing year

1 The programme for the year under report consisted of the following items —

Programme for the
past year and action
taken with regard to it

(i) The revision of the letterpress of the monograph on the 550 terra cotta plaques with *jataka* scenes from the Petleik pagoda, Pagan, and

(ii) The compilation of a history of architecture at Pagan consisting of a series of monographs on the principal temples

Item (i) is now practically finished, though requiring some more revision. The collection of photographs for reproduction to illustrate the monograph has been examined. It is found that a few photographs are lacking, this is due to the fact that a few of the plaques, which are missing from the Petleik pagoda and which were to be replaced by those illustrating the same stories from some other pagodas at Pagan in order to complete the whole collection cannot be found on any pagoda there. These missing plaques are being looked for at pagodas in other parts of the Province. It should be remarked here that the cost of reproducing those 550 photographs will be very heavy, to which again will have to be added the cost of printing the letterpress which is necessarily rather voluminous. In the present state of things it looks as if the issuing of this monograph will have to be kept in abeyance for some time.

Item (ii) is a monograph on the Ananda temple at Pagan which is to appear first among the series of these studies on those ancient monuments. The writing of the letterpress is now well in hand, the drawings and photographs necessary to illustrate it have been collected and arranged. It is expected that this monograph will be sent to press in the course of the year 1926-27.

Besides the two items of work mentioned above, the publication of some individual inscriptions was continued during the year. With regard to this work I am glad to say that the *Epigraphia Birmanica* Volume III, Part II containing the Kalyani Inscriptions by Mr C O Blagden which has been so long in preparation and in the press is now shortly to be issued. It will contain 24 plates of illustration which are now in final proof.

2 As a programme for the year 1926-27 the Local Government has sanctioned the continuation of the compilation of a history of architecture at Pagan consisting of a series of monographs on the principal temples.

SECTION II

Tours and Inspection of Buildings and Sites

3 The following statement shows the time spent on each tour and the places visited by the Superintendent, the Assistant Superintendent and the Honorary Archaeological Officer for Arakan —

Tours and Localities Visited.	Object of journey	Number of days
1925	<i>Superintendent Archaeological Survey</i>	
8th to 28th November	To inspect the archaeological buildings at Pagan in the Myingyan District	21
11th to 31st December	To inspect the archaeological buildings and to conduct excavations at Hinawza in the Prome District	21
1926		
1st to 16th January	To inspect the archaeological buildings and to conduct excavations at Hinawza in the Prome District	16
31st January to 15th February	To inspect archaeological buildings at Myohaung in the Akyab District	16
26th February to 6th March	To inspect archaeological sites near Bhamo in the Bhamo District	9
	Total	83

Date	Object of journey	Number of days
1925	<i>Assistant Superintendent Archaeological Survey</i>	
1st to 28th November	To inspect archaeological buildings at Pagan in the Myingyan District in company with the Superintendent	21
1st to 31st December	To inspect archaeological buildings in company with the Superintendent and to assist the Superintendent in the supervision of the excavation works undertaken at Hmawza in the Prome District	21
1926		
1st to 16th January	To inspect archaeological buildings in company with the Superintendent and to assist the Superintendent in the supervision of the excavation works undertaken at Hmawza in the Prome District	16
31st January to 15th February	To inspect archaeological buildings at Myohlung in the Akyab District in company with the Superintendent	16
26th February to 6th March	To inspect archaeological sites near Bhamo in the Bhamo District in company with the Superintendent	9
19th to 21st March	To inspect archaeological buildings at Sagaing Ava and Amarapura	3
27th March	To inspect archaeological buildings at Mingun in the Sagaing District	1
	Total	87
1925	<i>Honorary Archaeological Officer for Arakan</i>	
3rd to 10th April	To inspect ancient monuments in the Akyab District	8
23rd to 28th May	To inspect ancient monuments at Yochaung in the Akyab District	6
27th to 29th August	To inspect ancient monuments and to examine a collection of old coins at Okebyn in the Akyab District	3
1st to 4th October	To inspect ancient monuments at Minbya in the Akyab District	4
28th to 30th November	To inspect cave temples at Ludaung in the Akyab District	3
1926		
6th to 10th February	To inspect archaeological buildings at Myohaung in the Akyab District in company with the Superintendent	5
	Total	21

SECTION III.

Recommendations made during the year for Conservation or Excavation

4 During the year under report I represented to the Director General of Archaeology in India the necessity for the entertainment of a durwan to look after the ancient monuments and antiquities at Hmawza near Prome. There are three monuments, namely the Baubawgyi, Bebe and Lemyethna Pagodas, and a local Museum at Hmawza, which are in charge of the Archaeological Department, besides some old stone sculptures which were unearthed in the course of excavations and which have been left *in situ* under temporary sheds. All of these, with the exception of the museum which is situated within a monastery compound, are scattered about in the jungle, and in the absence of a durwan to look after them, they are often exposed to the depredations of cowherds and other mischievous persons and jungle fire. Consequently the entertainment of a durwan on a pay of Rs 14— $\frac{1}{2}$ —17 per mensem to be borne on the temporary works establishment of the Archaeological Department and paid out of the allotment for "Conservation of Ancient Monuments" in the Burma Circle was sanctioned with effect from the 1st March 1926, and accordingly a durwan has now been appointed to look after the ancient monuments and antiquities at Hmawza. One of his principal duties is to inspect them two or three times a week, keep them clear of jungle, as far as possible, throughout the year and report to the Archaeological Superintendent from time to time on their state of preservation.

5 There are at Mandalay near the Palace in Fort Dufferin, five tombs; there are four others at Amarapura, three on the site within the walls, of this abandoned city, and the fourth in the present town of Amarapura. They were erected to the memory of members of the Alompra Dynasty. In the absence of inscriptions or epitaphs on or near these tombs, the interest of visitors, Burmese and others, in these monuments, was naturally small or completely absent. To remedy this regrettable state of things, a proposal to provide these nine royal tombs with inscriptions on marble slabs was made in the course of the year 1924-25, but for want of time during that year, the execution of the work had to be kept in abeyance; again, it could not be included in the programme of work for the year under report for want of funds. The repairs to the tombs themselves have now been completed and the erection of these epitaphs should no longer be delayed. They will bear a short historical notice, in Burmese and English, on the Kings and Queens to whose memory

the tombs have been erected. It is estimated that the work will cost Rs 1635 which has been provided in the budget proposed for the year 1926-27.

6 The proposal for the extension of the Museum at Pagan was made as long ago as 1918 during one of the visits of the Director-General of Archaeology in India to Burma. At that time, the Museum was pretty full, and now, with the accumulated finds of the past eight years, the necessity of such an extension is becoming more acute. Many sculptures and other antiquarian objects are lying scattered about practically shelterless owing to lack of room. For instance, during my stay at Pagan in 1925, I succeeded in collecting no less than 43 pieces of antiquities, consisting of stone and wooden statues and carvings, terra cotta plaques, etc., which had to be stored away in a corner of the building. There is no doubt that a further search among the many ruins scattered all over Pagan will bring to light many more such finds. The time has now come to house in a fitting manner the present exhibits, and to provide room for those which may be found in the future. The estimated amount for the extension of the Museum is Rs 24,459, but it has been found impossible to provide for the purpose more than Rs 6,592 in the budget proposed for the year 1926-27.

7 The original estimate which provides principally for the construction of gardens on the Palace Platform, Mandalay, also provides for laying *Pakhangyi* stone flags round some of the buildings that still remain on the Palace Platform, and the necessary repairs to those buildings. The construction of gardens has been completed, but as all the items in the original estimate, costing altogether Rs 89,850, have not yet been completed, the estimate has to be kept open under the existing rules, and the cost of the maintenance of the gardens is charged to it together with the cost of the other items as they are taken in hand. Only a sum of about Rs 16,000 can annually be provided for the purpose, and the greater portion of this amount goes towards the expenditure for the maintenance of the gardens, leaving a barely sufficient amount to allow this Department to take in hand, during the year, the undone portion of the work provided in the original estimate. At the suggestion of the Executive Engineer in charge of the works, it is now proposed to close the original estimate and to prepare two fresh ones, the one to provide for the undone portion of the work provided in the original estimate, and the other to cover the expenditure for the maintenance of the gardens. These estimates are now under preparation, and will be forwarded to the Director General of Archaeology in India when ready.

8 Considering the large extent of the ruins at Pagan the staff of durwans employed in looking after a certain number of the monuments is rather small and the work consequently somewhat suffered. There are only 11 durwans altogether only 9 of whom are in charge of pagodas and temples the other 2 being attached to the Museum. The question consequently arose as to the practicability of re-arranging the staff and forming them into gangs for better efficiency and facility of control. After mature consultation with the Executive Engineer Palokku Division who has control over these men we came to the conclusion that most of these durwans had too much work having in many cases too many buildings in their charge which they had to keep clean weed watch etc. It has been therefore decided that the monuments should be regrouped and the charge of each durwan re-arranged so that the work may be equally divided among the staff due consideration being taken of the importance and size of each building and the distance the durwan will have to walk in the discharge of his duties from one monument to the other also that the number of pagodas looked after by these men should be reduced considerably by dropping off most of the unimportant buildings which are not borne on the list of monuments protected by Government and retaining only those 43 in number which are in charge of the Central Government. It was also decided that the number of durwans be increased by one i.e. from 11 to 12. This new arrangement under the control of the Executive Engineer is to come into force from the 1st of April 1926.

9 The durwans looking after the Palace buildings at Mandalay applied for an increment to their present pay which ranges from Rs 12 to Rs 18 a month. According to the local rates approved by Government the scale of pay of durwans is Rs 14— $\frac{1}{2}$ —17 with a good conduct allowance of Rs 2 per mensem to men who have served not less than five years. The proposal to increase the pay of these men according to the above scale was placed before the Director General of Archaeology in India who has sanctioned the increase from 1st April 1926.

10 At the north east corner of the compound of the Taung thaman Kyauktawgyi temple near Amarapura there is a slab of stone exposed to the weather standing on a low brick pedestal which is now in ruin. The stone contains writing on both sides giving the history of the temple. I consider that it should be preserved *in situ* and kept under shelter unexposed to sun and rain. The Executive Engineer Mandalay Division has been asked.

to prepare an estimate and drawings for constructing a shed over it. The inscription stone measures about 5 feet in height and 2½ feet in breadth. I have suggested that the shed should be in bricks and somewhat similar in design to the inscription stone sheds in the compound of the Kuthodaw pagoda at Mandalay that it should have two openings facing each side of the stone containing the writing and that the inside should be just wide enough for a person to walk round easily. There are many old bricks now lying useless in the ruined *zaungdan* round the enclosure walls those could be collected and used in building the shed.

11 It has been proposed to appoint a caretaker to the Tupayon pagoda and Inscription shed at Sagaing on Rs 14 per mensem whose duty will be to attend to the weeding of vegetation and the clearing of rubbish at these two buildings besides keeping watch especially over the inscription shed to prevent any possible damage being done to the inscription stones by visitors. Provision for the pay of this man has been made in the budget for 1926-27. It has also been proposed to enable him to discharge his duties more thoroughly to build for him a cabin or shed in the vicinity of these two buildings. The Subdivisional Officer Public Works Department Sagaing has been asked to prepare drawings for the proposed shed as well as an estimate of the cost.

12 (a) During my visit to Pagan in November 1925 one Maung Saing a lacquerware manufacturer requested permission to undertake the following repairs to the Min o chantha pagoda near the Ananda temple — (1) to gild the *Hti* or umbrella (2) to whitewash the body of the pagoda and (3) to repair the wooden *Tazaung* attached to the pagoda. Permission was granted and at the same time advice given on the spot as to how best to proceed in the work of repairs. The building is not borne on the list of monuments protected by Government. There are many such monuments in Pagan ranging in age from about eight to three centuries. It is essential that when repaired by pious persons their characteristic architectural features should be preserved as much as possible hence the advice always given to would be repairers by the Superintendent although these buildings are not borne on the Government's list. Such advice is generally carefully followed during repairs.

(b) U Ketu a *hpongya* of Pwasaw Pagan enquired whether he might undertake certain repairs to the Sudaungbye pagoda situated near Pwasaw. This pagoda is not borne on the list of protected monuments.

U Ketu was told how to carry out the repairs so as not to obliterate the original features of the building. There are several inscription stones in the close vicinity of the Sudaungbye, U Ketu was asked to look with special care after these old documents which he promised to do.

(c) U Pandicca a Buddhist monk residing in the neighbourhood of the Myinkaba pagoda at Myinpagan near Pagan requested permission to dress the ground on the north and east sides of the pagoda within its iron railing where the ground was uneven for the convenience of the congregation who assemble there on certain feasts. The Myinkaba is a protected monument maintained by the Central Government however as the levelling which U Pandicca proposed to undertake would not affect the building permission was granted the monk was told that the ground should be given a slope towards the railing away from the plinth of the pagoda so as not to allow rain water to lodge there.

(d) A number of Buddhist elders of Pagan village residing near the Mahabodhi pagoda headed by a monk named U Uttama applied for permission to re-whitewash the pagoda. This is a protected monument but it is in regular use for religious purposes by the Pagan villagers. Permission was granted and at the same time it was suggested to the applicants that they should undertake some necessary minor repairs to the building which were pointed out to them on the spot before they applied the whitewash. They all agreed to comply with the wishes of the Superintendent in that respect.

(e) U Asaya a Buddhist monk of the Manuha monastery at Myinpagan village near Pagan undertook without permission some extensive digging earth filling and dressing the ground around the Manuha temple within its compound. In some places he dug too deep close to the foundations of the building practically exposing them. I arrived in time to make him fill up the holes and to issue strict instruction for dressing the ground of the compound which he had dug up here and there. He repaired the enclosure walls of the temple on the north and east sides which had been washed away by the rush of water this necessitated the encroachment of the temple land upon the adjoining land which belonged to him and he made over that portion of his land to the temple.

His undertaking was a laudable one but while he deserves the thanks of this Department for the land which he gave to the temple he deserves also its reprimand for beginning the work of levelling without my previous knowledge and against the representations of the durwan in charge. He acknowledged his error and promised to apply for leave in future.

(f) One U Tin a Trustee of the Faungthamun Kyauktawgyi temple near Amarapura applied for permission to sink a well within the

compound of the temple at the north east corner for the use of the clergy and laity who assemble there in large numbers during certain festivals. He was answered there was no objection to the undertaking but that the well should be sunk as far away from the plinth of the temple and as close to the enclosure wall as possible.

(4) In the same temple there is a large stone image of the Buddha. Towards the end of the year under report Ma Lay, a resident of the Taungthaman village requested permission for re-printing the face of the Buddha according to custom. It was granted.

SECTION IV

Progress made in the preparation of the Provincial List of Ancient Monuments

13 His Excellency the Governor in Council was pleased to remove the Monuments described in the schedule given below from the list of 'Protected Monuments' within the meaning of the Ancient Monuments Preservation Act 1904 (vide Government of Burma Revenue Department Notifications No 126 dated the 24th August 1925 and No 212 dated the 3rd December 1925) —

Monuments removed from the list of Protected Monuments in Burma

Schedule

Serial No.	Name and description of Monument	Situated in the		
		District	Township	Town or Village.
(1)	(2)	(3)	(4)	(5)
1	Shitthaung Pagoda near Nattaung Monastery	Myingyan	Nyaung u	Nyaung u
2	Tomb of King Alaungpaya	Shwebo	Shwebo	Shwebo

With the advice of the Director General of Archaeology in India and in pursuance of the proviso to clause (a) of entry 6 in Part II of Schedule I to the Devolution Rules and to clause (a) of entry 6 in schedule II to the said Rules His Excellency the Governor General in Council was pleased to remove the following ancient monuments in Burma from the operation of the exception specified in each of the

and clauses (rule Government of India Department of Education Health and Lands Notification No 817 Edn dated the 30th March 1926) —

Serial No	Name of Monument	Local ty	D istrict
(1)	(2)	(3)	(4)
1	Kuthodaw Pagoda	Mandalay Cantonment	Mandalay
2	Ananda Pagoda	Pagan	Myingyan
3	Kinbauk Nat shrine	Hnawza	Prome
4	Kyauktaw Zedi	On a hill opposite Kyauktaw	Akyab
5	Kaladan Stone images	In the Monchaungwa Temple Monchaungwa Village	Do
6	Stone images of Buddha and a foot print of Gautama cut in stone	Kyauktaw	Do
7	Ptakatikor Library	Mrohaung	Do
8	Kadawsma	Kamaungdat Village	Do
9	Andaw Pagoda	Sandoway	Sandoway
10	Shweandaw Pagoda	Do	Do
11	Nandaw Pagoda	Do	Do
12	Lemyethna Pagoda	Do	Do

SECTION V

Accounts of Detailed Surveys and Excavations

14 Excavations were continued at Hmawza Old Prome during the cold season of the year under report with the sum of Rs 1000 sanctioned by the Government of India for the purpose. A detailed account of these excavations is given lower down

SECTION VI

Accounts of Conservation Works proposed carried out or in progress and of expenditure incurred on them

15 The following is the sanctioned programme of archaeological works for 1925-26 —

Sanctioned programme of archaeological works for 1925-26

	Rs
(1) Wages of caretaker and annual repairs to the old Portuguese Church at Syriam	250
(2) Annual repairs to the Palace buildings at Mandalay	3 000
	(+ 1 000)
	(- 300)

	Rs
(3) Wages of durwans looking after the Palace at Mandalay (executed departmentally) ..	3 000
(4) Annual repairs to <i>Pyatthats</i> on Fort Walls at Mandalay	4 000
	(- 1 000)
	(+ 300)
(5) Annual repairs to <i>Taw yagyaung</i> Pagoda at Mandalay	100
(6) Annual repairs to the Royal Tombs at Mandalay and Amarapura	300
(7) Annual repairs to <i>Pangon</i> and <i>Shwedag</i> at Amarapura	100
(8) Clearing jungles around pagodas in the Kyaukse District	180
(9) Annual repairs and wages of caretaker to <i>Tupayon</i> Pagoda at Sagaing	539
(10) Annual repairs to the Inscription shed at Sagaing	70
(11) Annual repairs to <i>Pondawpya</i> at Mingun	109
(12) Annual repairs to <i>Tazung</i> and Bell at Mingun	190
(13) Annual repairs and wages of caretaker to <i>Sinbyume</i> Pagoda at Mingun	820
(14) Annual repairs to <i>Okkyauing</i> and Watch Tower at Ava	737
(15) Annual repairs to <i>Vaungpaya's tomb</i> at Shwebo	50
	(- 50)
(16) Annual repairs to shed over the Inscription stone in the Court House compound at Shwebo	50
(17) Wages of durwans looking after pagodas and the Museum at Pagan	1 800
(18) Maintenance of pagodas at Pagan ..	3 000
(19) Annual repairs to the Archaeological buildings at Hmawza	300
	(+ 50)
(20) Annual repairs to <i>Pali stone shed</i> and an old <i>booy</i> at Pega	40
(21) Special repairs to <i>Dhammayazika</i> Pagoda at Pagan	12 000
	(+ 853)
	(+ 332)
(22) Construction of gardens on the Palace platform and special repairs to the Palace buildings Mandalay ..	12 849
(23) Government contribution towards repairs to <i>Shitthaung</i> Temple etc at <i>Myohaung</i> in the <i>Akyab</i> District (executed departmentally through the agency of the Trustees)	2 500
(24) Special repairs to <i>Pyatthats</i> on Fort Walls Mandalay	6 000
	(- 332)
(25) Special repairs to <i>Taungthaman Kyauktawgyi</i> Pagoda at Amarapura	3 842
(26) Special repairs to <i>Bagyidaw's tomb</i> at Amarapura	320
(27) Converting an old brick building near the Palace Mandalay into quarters for the Palace durwans and sweepers	1 633-

	Rs
(28) Special repairs to the verandah of the Kings apartment Mandalay Palace	160
(29) Excavation charges (executed departmentally)	1 000
	59 939
	(+ 853)
Add 23 per cent Public Works Department agency charges on Rs 53 439 (+ 853) [i.e. Rs 59 939 (+ 853) —Rs 6 500] being the cost of works undertaken through the agency of the Public Works Department	12 291
	(+ 197)
GRAND TOTAL	72 230
	(+ 1 050)

16 The following are works proposed to be carried out during the Programme of works year 1926-27 proposed for 1926-27

	Rs
(1) Wages of caretaker and annual repairs to the old Portuguese Church at Syriam	240
(2) Annual repairs to Palace buildings at Mandalay	3 000
(3) Wages of durwans looking after the Palace at Mandalay (to be executed departmentally)	3 336
(4) Annual repairs to Pillars on Fort Walls Mandalay	4 000
(5) Annual repairs to Tawgyaung Pagoda at Mandalay	100
(6) Annual repairs to the Royal Tombs at Mandalay and Amarapura	300
(7) Wages of caretaker to the Taungthaman Kyauktawgyi Pagoda at Amarapura	168
(8) Annual repairs to Pagon and Shwedaik at Amarapura	100
(9) Wages of caretaker to the Royal Tombs and remains of Bodawpaya's Palace at Amarapura	168
(10) Clearing jungles around pagodas in the Kyaukse District	180
(11) Annual repairs to Tupayon Pagoda at Sagaing	135
(12) Annual repairs to the Inscription shed at Sagaing	70
(13) Wages of caretaker to the Tupayon Pagoda and the Inscription shed at Sagaing	168
(14) Annual repairs to Okkyaung and Watch Tower at Ava	350
(15) Wages of caretaker to Okkyaung and Watch Tower at Ava	168
(16) Annual repairs to Tazaung and Bell at Mingun	150
(17) Annual repairs to Sinbyume Pagoda at Mingun	240
(18) Annual repairs to Pondawpaya at Mingun	50
(19) Wages of caretaker to the Tazaung and Bell Sinbyume Pagoda and the Pondawpaya at Mingun	168
(20) Annual repairs to shed over the Inscription stone in the Court House compound at Shwebo	50
(21) Wages of durwans looking after pagodas and the Museum at Pagan	1 860
(22) Maintenance of Pagodas at Pagan	3 000

	Rs
(23) Annual repairs to Archaeological Buildings at Hmawza	300
(24) Wages of durwan looking after ancient monuments and antiquities at Hmawza (to be executed departmentally)	168
(25) Annual repairs to Pal stone shed and an old buoy at Pegu	40
(26) Special repairs to Dhammayazika Pagoda at Pagan	12 000
(27) Construction of gardens on the Palace platform and special repairs to the Palace Buildings Mandalay	12 000
(28) Special repairs to Pyathats on Fort Walls Mandalay	6 000
(29) Government contribution towards repairs to the Dukkanthein and Shitthaung Temples at Mroaung in the Akyab District (to be executed departmentally through the agency of the Trustees)	2 500
(30) Providing marble tomb stones for Royal Tombs at Mandalay and Amarapura	1 635
(31) Extension of the Archaeological Museum at Pagan	6 592
(32) Excavation charges (to be undertaken departmentally)	7 00
Total	59 986

Add 23 per cent Public Works Department agency charges on Rs 53 732 i.e. Rs 59 986—Rs 6 754 (to be executed departmentally) being the cost of works to be undertaken through the agency of the Public Works Department

12 243

GRAND TOTAL **72 229**

The above sum of Rs 59 986 includes Rs 18 509 for annual charges for maintenance of works which have been restored or preserved, Rs 32 500 for incomplete works in progress on the 31st March 1926 and Rs 8 977 for new works proposed for execution during the year 1926-27.

The Director General of Archaeology in India has sanctioned an advance allotment of Rs 23 000 to the Secretary to the Government of Burma Finance and Revenue Department to cover expenditure on special repairs and maintenance charges of ancient monuments in Burma which are to be undertaken through the agency of the Public Works Department and Rs 1 100 to the Superintendent Archaeological Survey Burma, for works to be undertaken departmentally. These sums are to be debited to the grant which will be sanctioned by the Government of India for conservation works in Burma during the year 1926-27.

SECTION VII

Notices of the Subordinates and their work and of the changes in personnel

17 I have already mentioned last year the creation of the post of Assistant Superintendent Archaeological Survey in Burma. Mrung Mya, the late Archaeological Assistant, has held the appointment since. He

has been of great assistance to me in every branch of archaeology and has brought to bear on his new task his unflagged zeal and devotion.

18. The health of the subordinate has been good and their attendance regular throughout the year Maung Ba Tin Assistant Photographer, was disqualified medically and Maung Lan Ba an outsider, was appointed in his place They have all given me satisfaction and I may make a special mention of Maung Ngwe /in the Architectural Surveyor for his steady and intelligent help both in office and outdoor work

19 Maung San Shwe Bu continued to hold the appointment of Honorary Archaeological Officer for Arakan Now that the Dukkathien Andaw thien and the Ratanabon it Mrohung have been added to the list of monuments to be maintained by the Central Government his presence at that place will be necessary at more frequent intervals than heretofore so as to help the Trustees by his advice to carry on the work of repairs through his

SECOND PART

SECTION I

Full Account of Work of Restoration and Preservation of Important Buildings and Sites of Excavations and Fresh Discoveries

20 The special repairs to the Dhimmazaka Pagoda at Pagan were continued during the year under report It is a solid stupa consisting of an *amlaka* or *khayathi*, a finial and a bell shaped dome resting on five receding terraces the three lower ones of which are pentagonal There are five staircases going up the terraces one on each side, and at the base of the stupa there is on each side a small temple with a square basement enshrining an image of Buddha They are all built on a raised platform enclosed within a wall and there is an outer circuit wall which is pierced with five gateways As pointed out in paragraph 21 of my 1st Annual Report the work on the main shrine from the *Khayathi* down to the bottom of the bell shaped dome and on one of the staircases was completed last year During the year under report the work consisted in closing up the holes made by treasure hunters at the base of the pagoda and in repairing the terraces the battlements and corner vases on those terraces and the remaining four staircases The latter work was in progress when the year closed and the Executive Engineer Pakokku Division who is in charge of the work reports that the entire work on the main shrine will be completed and the repairs to the subsidiary temples on the platform will be taken in hand in the course of the year 1926-27 The expenditure incurred

on the work at the Dhammayazika Pagoda during the year under report is Rs 13 020 and I have included a further sum of Rs 12 000 in the proposed budget for the year 1926 27 for its continuation (*vide* item 26 in the statement given in paragraph 16 of this Report)

Besides the above annual repairs were undertaken as usual to some of the protected monuments at Pagan which were in need of them. Owing to abnormal rains and the shock of an earthquake during the year some damages were done to the Nanpya and Gawdawpalin Temples in the overhanging pieces in the carvings over windows and cornices. These damages were made good during the year under report. The usual clearing of vegetation and uprooting of small plants growing on and around the monuments were also carried out the expenditure being met out of the grant for maintenance of pagodas at Pagan. The names of these monuments with the sums spent on their repairs are given in Appendix C to this Report.

21 The Palace at Mandalay received due attention during the year under report. Linseed oiling with red ochre was done to the Lion Throne Room the connecting passage the Duck Throne Room and the rooms at the back to the same apartment the Levee Room and the Glass Palace steps. The wall and roof of the Watch Tower were earth oiled. Plastering with lime or cement was done where it was necessary and some of the carvings which had decayed were renewed. The above constituted the annual repairs done during the year. The special repairs consisted in paving with Pakhangyi stones the floor between the Southern Palace the Chief Queen's Apartment the Princess Royal's Room and the Central Queen's Apartment. As regards the garden on the Palace platform its construction has been completed but it may be necessary to rearrange the plants and flower beds the cost of which may be met out of the funds allotted for maintenance.

The *Pyatthats* on the Fort Walls at Mandalay were also as usual included among the monuments to which repairs were undertaken during the year under report. The annual repairs consisted in earth oiling the roofs of all the *Pyatthats* with red ochre refixing those carvings which had fallen from the roofs of some of them renewing the decayed portions of the wood work on the roofs of some *Pyatthats* and repairing the roofs of *Pyatthat* No 30. The special repairs executed were the following—(1) Providing cement concrete footings to *Pyatthats* Nos 8 11 13 14 and 23 (2) splicing new teak posts (3) jacking up sunken posts (4) renewing the roofs of *Pyatthats* Nos 16 and 17 and (5) replacing the teak posts of *Pyatthat* No 18 which were rotten with new ones.

- 22 The King's Apartment in the Palace at Mandalay has open verandahs constructed of wood on three sides north, south and west. During the year under report they were found in a dilapidated condition through old age. The wooden floor had sunk in several places owing to the girders and joists having completely rotted.

Special repairs to Verandahs round the King's Apartment Mandalay Palace

An estimate providing for necessary repairs was prepared and sanctioned, and the work was put in hand during the year under report. However as the work was proceeding the flooring in the other portions of the building adjoining the above was also found very weak. This has necessitated the calling for a revised estimate which was under preparation when the year closed. It is expected that the remaining portion of the work will be completed during the course of the next official year.

- 23 At Amarapura two monuments namely The Taungthaman

Special repairs to Taungthaman Kyauktawgyi Pagoda and Bagyidaw's Tomb at Amarapura

Kyauktawgyi Pagoda and Bagyidaw's Tomb under went special repairs during the year. To the former the following repairs were executed (1) Renewing the *Seindaungs* or battlements round the open terraced flooring from which bricks had fallen

or had been decaying rapidly (2) repairing the dwarf figures supporting the heads of *Makaras* at the lower ends of the walls flanking the staircase at the entrance on each side, and (3) some necessary minor repairs to the *Manussihās* (double bodied figures of lions with human head) at the corners of the building such as replacing the missing finials above the crowns on the heads of some and refixing the toes which had become detached from the feet. At the Bagyidaw's Tomb the work consisted in removing the big trees and shoots from big stumps of trees thriving on the building with roots and all, and then grouting the holes left thereby with lime mortar. Usually such work as jungle clearing was done and paid for out of annual repair estimate, but as that estimate was found insufficient for the purpose, a special estimate was prepared costing Rs 320, and the total amount actually expended on the work was Rs 319.

- 24 Conservation work at Shwebo Sagung and other places not

Conservation of mentioned in previous paragraphs is the usual monuments at Shwebo maintenance work which is to go on year after year, and other places and which consists mainly in jungle clearing uprooting of plants, making the roofs watertight and undertaking certain other necessary petty repairs to some of the monuments. The expenditure incurred on each monument or group of monuments during the year under report is shown in Appendix C to this Report.

The Archaeological Department must here tender its thanks to the Public Works Department Officers concerned for the interest they have taken in the conservation of ancient monuments in their several charge.

25 About two miles to the north of the present town of Bhamo on the left bank of the Irrawaddy River there are still to be seen the ruins of an old city which, according to tradition* mark the site of Sampanago (Campānagara) which flourished in the days of Gautama Buddha and which was one of the 84 000 towns which Asoka of Pataliputra founded and in each of which he is said to have built a pagoda a tank a well and a rest house for travellers. The reason of Asoka's choosing Sampanago for one set of his pagodas tanks etc. is said to be that Buddha had lived there in a former existence in the body of a crow. There is a pagoda called Shwelyima (meaning a pagoda upon which perches a golden crow) situated close to those ruins. It is said to be one out of the 84 000 stupas originally built by Asoka. I visited the old city site in March last and inspected that pagoda at the same time. To all appearances the pagoda is a modern structure which may partly be due to its having been repaired and renovated obliterating thereby its old features. At any rate it is not more than a few hundred years old. It is in a good state of preservation and has an annual festival held in the month of March. The ruins of the city are entirely overgrown with big trees and a thick almost impenetrable jungle. Traces of an old wall built of bricks are still seen at the northern extremity of the site. This wall is some 44 feet above the lower level of the moat which can still be traced. Its thickness is about 50 feet at the base and 18 feet at the top and the moat is about 25 feet wide. Along this side near the north east corner were found what appear to be the traces of two moats running parallel to each other for a distance of about two furlongs. And at the southern extremity of this site there was found a portion of another wall built of bricks which are still in proper layers and fairly well preserved. This wall is 11 feet thick and the bricks with which it is built measure each 14" x 8" x 2'. The examination of the site was but cursory. The ruins so far as I could judge cover an area of about one square mile. To examine them thoroughly would necessitate the removal of the thick jungle thriving on them which would cost money and which would require me to stay on there for a time longer than I could then afford. I therefore decided that a thorough examination of these ruins of Sampanago if it is to be made at all should be left to some future date. It may however be mentioned that it is not likely to find anything on the surface and it is doubtful if digging will bring to light anything that is historical. It goes without saying that this city though somewhat ancient, is very far from being as old as popular tradition will have it.

26 Excavations at Hmyaza were resumed during the cold season of the year under report. As has been stated in my report for the year ending 31st March 1924 the reasons for continuing excavations at that site were

Excavations at
Hmyaza Old Rome

* Upper Burma Gazetteer Volume I Part II pages 56—58

twofold firstly to obtain in the form of old sculptures statues inscriptions, etc new data to establish on a still more solid basis the now little disputed antiquity of the site and secondly to bring to light more traces and relics of that interesting and extinct people known to us through the Burmese as Pyu who once inhabited this part of the Province It may be mentioned that of the old Pyu records which have been brought to light during previous years only a few short ones owing to their better state of preservation have been deciphered and tentatively read the longer ones from the Kyaukkathem the Bebe and Payagyi pagodas have not yet been deciphered owing partly to their damaged condition and partly for want of a vocabulary large enough to enable one to read them in the event of their being deciphered at all It was hoped that further excavations at Hmawza might yield some inscriptions and with them more clues to the reading and interpretation of these valuable records written in a dead language

It may however be stated at the outset that none of these hopes were realized to any appreciable extent although this year's work was not devoid of finds of an interesting nature

It must be remembered that excavation work in Burma has to be undertaken in a spirit somewhat different from that in India The sites here which it is expected are likely to yield results of an interesting nature are all Buddhistic all the monuments and most of the finds are considered to be national property and to belong as such and from the religious point of view to the people one has therefore to proceed with caution in a country where Buddhism is a living religion which holds such wonderful sway over the minds of the people So far this Department has not met with any opposition at Hmawza and it is sincerely hoped that this spirit of toleration will continue for archaeological research in Burma is far from being complete at the same time owing to several circumstances it is a work which cannot be pushed through with all the expedition one could wish The results of the year's work at Hmawza may be summarized as follows —

An old mound at *Thaungbyegon* was opened up It is situated close to the south side of the old city within the walls and near the remains of an old gate As usual it was found thickly covered with jungle a preliminary examination of it pointed out that barring the ruinous condition into which it had fallen its interior had not to all appearances been tampered with by treasure hunters that pest of archæology in Burma or by other mischievous persons It was expected that its excavation would yield objects of antiquarian interest But this anticipation was only partially fulfilled as will be seen below for this mound like unfortunately many others had not escaped the ruthless attention of the treasure hunters as was revealed at the last moment Some of these ruins must have been dug up for treasure very long ago perhaps centuries for in not a few cases the oldest villagers have no recollection of their having ever been meddled with

Plate I shows the mound as it was after clearing the jungle. Owing to the danger to the workmen of digging a cross tunnel through the sides the digging was started from the top and all the debris and the bricks that were found in layers carefully removed. The work was continued for some days without coming across any find worth noticing and during all these days the brick work of the main building was found quite intact except around the fringe or edge where the bricks had deteriorated and were crumbling. One afternoon however a few bricks had over together in the form of a truncated cone located in the centre of the main brickwork but quite separate from it were brought to light. The top of the cone was discovered at a depth of 16 feet from the summit of the ruin the total height of the mound before it was dismantled being 23 feet above the level of the surrounding ground. It was then conjectured that this small cone formed the top of a small stupa buried inside the outer casing of brickwork yet untouched. This was confirmed by the partial exposition of the final of a stupa early the next day. At this stage expectations ran high among the workmen who could not be convinced that such stupas seldom contain treasures as they understand them—precious stones gold silver etc—and thus decided me to keep trusted night watchmen on the spot on breaking up work every day. The news of the discovery soon spread round and the people of the neighbouring villages came streaming in to the site to visit the shrine.

The work was continued till the whole of that small stupa was exposed. It is of the conical type known among the people here as—*တုတ်တုတ်* (the turned stupa) from the fact that every principal part of it is circular in plan. It is built on a square pedestal and has two circular terraces a bell-shaped dome a finial formed of receding rings of round mouldings and an *amlaka* (see Plate II). Its total height measures 6 feet 10 inches.

There were traces that it had once been plastered over but all the plaster had peeled off probably owing to the damp produced by heavy run water sinking in through the surrounding old brickwork otherwise it was intact and bore no mark of having been dug into so far as the body of the shrine was concerned. However there was found a breach on one side in the wall of the pedestal underneath the stupa and a similar breach in the bricks on the corresponding side of the outer casing. The latter was about $2\frac{1}{2}$ feet in width and 6 feet in height. On clearing the debris a small chamber was disclosed right underneath the stupa and the pedestal mentioned was in fact found to be a hollow one forming a relic chamber. No relics were found there all traces of them had disappeared. There were found however a few small fragments of charred bones and some ashes mixed with earth just outside the chamber. There can be therefore but little doubt the stupa and the monument encasing it were raised on the cremated remains of some

high personage now long forgotten, it is difficult to decide as to the age of the building, though the size of the bricks in the outer building point to some antiquity.

Another mound situated in the same locality as the one above mentioned, but a few hundred feet to the west, was also opened up at the same time. It was only a small elevation the top of which was raised 7 feet above the surrounding level, it measured 30 feet east to west and 25 feet north to south at its base. Close to it there were found some terra cotta plaques of a fairly large size with some figures worked on them, on the mound itself were found large sized brickbats which, when entire, must have measured about $15\frac{1}{2}$ " \times $8\frac{1}{2}$ " \times $2\frac{3}{4}$ ", as is well known, the size of bricks is an index to the age of a monument. These several finds consequently decided me to excavate that mound. Two cross trenches were dug starting from the middle of each of the four sides of the mound. At a depth of about one foot below the original surface of the mound on the top there were found bricks in layers following them on every side, we eventually came upon the traces of a brick structure, the square basement of which measures 14 feet 5 inches north south and 14 feet 8 inches east west. Then, I ordered a pit measuring 12 square feet to be sunk from the top. Except for a small indentation into the structure on the west from outside, measuring $2\frac{1}{2}$ ' \times $2\frac{1}{2}$ ' \times 3', bricks in layers continued on regularly to a depth of 6 feet 9 inches.

In the indentation just mentioned there were found the shell of a tortoise, a small bronze hand very finely modelled and a small copper rod. This rod is $4\frac{1}{2}$ inches in length, it is thick at both ends and gradually thins to the centre. In shape it resembles very closely the copper rods mentioned as Nos. 83, 84 and 85, photographs of which are shown in Plate LX of the Archaeological Survey of India Report, 1913-14, which are said to have been found in the course of excavations at Besnagar in Gwalior State in India, and commonly supposed to be antimony sticks¹. To what use this copper rod found at Hmawzā may have been put, I have not yet found out. Whether the small hand referred to was the hand of a Buddha image, is difficult to say, as no other fragments which might have helped to reconstitute the image were found. As for the tortoise shell it has probably to be considered in conjunction with the other finds mentioned below.

All traces of bricks suddenly ceased and two more feet of earth had to be dug into before another layer of bricks was uncovered. The removal of this layer brought to light a small brick chamber, in which were found buried bones of animals which appeared to be the bones of a buffalo, of a species of deer, of a small carnivorous animal, such as a wild cat, and of a bird. They were all placed together in an area

¹ Cf. also figures 26 and 33, Plate XXIV of Archaeological Survey of India Annual Report, 1914-15 containing an account by Sir John Marshall of his excavations at Taxila.

measuring 2 feet 3 inches square by 10 inches in depth. It is worthy of note that in the mound itself no finds were found of a purely Buddhist nature such as terra cotta votive tablets with effigies of the Buddha impressed on them which are very common in Hmawza. Such a monument with the bones of divers animals carefully buried in a specially built chamber in its core is the only example of its kind that has yet been discovered. It is well known that the Burmese (as well as other races in Burma) long before and after King Anorathī (1044—77) used regularly to sacrifice animals to their *nats* or spirits but principally buffaloes, cows, goats and fowls the flesh of which was eaten and the heads—especially of buffaloes—were hung in festoons between the pillars of the *nat* temples but nowhere is it hinted at that the bones were buried in specially constructed brick buildings. The ancient Hindus too were great sacrificers of animals but I do not remember having seen it stated anywhere that the remains were buried in special and solid brick monuments. It may perhaps be that the animals above mentioned were sacrificed and buried in this brick building with a specific purpose as for instance to propitiate a national or local *Nat* at a time of famine or epidemic or the *Nat* of the gate and city wall near by (though in these cases human beings were more usually sacrificed).

These explanations are merely tentative. At Ramree the people have the bones of a bird said to have been the Buddha in one of his anterior existences, similarly those animals at Hmawza might be the supposed relics of the Buddha from previous existences when he as the Buddha still lived in the form of an animal but so far as I am aware, the *Jataka* or collection of the anterior lives of the Buddha does not mention the Buddhāsatta as having been a tortoise or cat. Future research may bring incidentally to light the real meaning of these finds.

Finds of a different nature were made at a mound known as Sin mī to wun thū kōn (ဆိပ်တိုက်စင်စင်တိုက်). It was situated in the jungle to the south of the Le myet hū temple. A preliminary search among the debris there disclosed many bricks with Pyā numeral symbols impressed on them but what chiefly attracted my attention were large fragments of stone which had apparently been broken off

name which may or may not be old and there is nothing regarding it in any known manuscript. But the discovery of the antiquities alluded to above decided me to examine it carefully and see what I could find. So I had all the brick bats and rubbish removed from inside the hollow in the centre of the mound and while doing so recovered many more bricks with Pyu symbols on them. It may be noted that the numerals found on these bricks are clearer and much neater in finish than those that have hitherto been discovered. It is expected that with their help I shall be able to restore the old numeral symbols of the Pyu. It may be mentioned here that in spite of the known settlement of the Pyu in other parts of Burma this old site of Sri Sthetra (Old Prome) seems to be the only likely spot where these symbols and perhaps inscriptions may be recovered. The other places are devoid so far as I have been able to ascertain of traces of the Pyu in such abundance and of such importance.

As the debris inside the hollow were being removed we came upon the smooth surface of a fragment of stone close to the side of the pit. Further clearance of the debris around that fragment brought to light three other pieces of the same stone a few feet below the level of the first one. On all these fragments but one were found mouldings enriched with floral designs and other ornaments carved in low relief. The largest piece is segmental in plan measuring 6 feet across from one end of the segment to the other. It is evidently of a circular stone which no doubt must have served as the pedestal of a huge statue. It is 2 feet 4 inches in height. From the data thus afforded it has been calculated that the stone when entire must have been about 9½ feet in diameter that is nearly 30 feet in circumference. Careful examination of the several fragments at the place of breakage showed that this pedestal had originally been one single huge stone. On one of the fragments the carving was found to be fairly well preserved. The upper moulding of the cornice has lotus flowers carved in relief on a plain surface and to it is attached at the bottom a sort of frieze on the projection of which is carved a pattern consisting of plain square panels with splayed borders alternated with bosses in the centre of a floral design. The dado is set with alternate recessed panels and projecting blocks on each of the latter which are narrower than the former. The former is carved in low relief a pillar of almost classic pattern enclosed within two flat bands and roses of different designs occupy the panels between. The most prominent feature of the base is the round moulding in the centre which is ornamented with flat bands of floral designs spaced at broad intervals. Plate III gives a view of this fragment considering the size of the stone as it was originally and the wealth of fine ornamentation on it. It is a unique piece of art for Burma and forms one of the rare finds that have been made in this province. It is difficult to assign an exact age to it but taking into consideration the bricks with old Pyu numerals on them found round about the fragments

of this pedestal there can be no doubt that it is the work of Pyu artists, and that its date may be placed between about the 10th and 12th centuries

My attention was next drawn to the small range of hills backing the old city site and separating it from the river Irrawaddy. A villager brought me a terra cotta votive tablet which was said to have been found near a small mound of bricks on a spur of those hills near the Pada pagodas. As already said above such tablets are plentiful in Hmawza unfortunately there is but little variety in their designs thousands being made out of a very few moulds and sold to present as ex-votos to the temples and pagodas or to enshrine them in the relic chambers. Interest in those tablets is aroused only when one comes across a specimen differing greatly or at least in some particulars from the stereotyped few models which are found by the thousands.

The tablet alluded to above is rectangular in shape measuring $8 \times 7 \times 2$ with a deep impression on one side. It is broken into four fragments but otherwise is in a fairly good state of preservation. There is in the impression an image of Buddha standing on a lotus with the left hand holding a round object which though much damaged yet judging from its size was no doubt an alms bowl held to the level of the stomach the right arm broken off at the wrist is hanging down along the robe. The halo around the head is formed of a flat plain band surrounded by a flamboyant design extending downwards on both sides to the feet. The urna mark is absent and the ushnisha is plain and smooth. No folds of drapery are apparent on the bust which gives the impression of being almost naked but the robe is clearly discernible from the waist down to the ankles the influence of the Gupta school is here clearly discernible. The lotus on which the Buddha is standing is of a less conventionalised type than is usually found in Burma it is in a cup like shape with the petals spread out.

A reference to our extensive collection showed that this type of votive tablet had not as yet been found at Hmawza or other places in Burma and this decided me to dig around the small mound where it was said to have been found. The mound itself was marked by the rise at the centre of a few feet of broken bricks above the surrounding level of gravel and earth within an area forming roughly a square 20 feet on each side. Digging round this area brought to light the remains of a brick structure square in plan of about 17 feet each side forming an enclosing brickwork or walls two bricks in thickness the square thus formed being filled up with mud and broken bricks but right in the centre there was found a cubical mass of brickwork with all its sides intact the top only being broken off. This cube was protected all round on the outside with a thick layer of large pebbles nearly one foot in thickness. On removing these pebbles and the bricks there were found mixed up with earth a pile of terra cotta votive tablets in

all stages of decay. Only a few were found in a fair state of preservation. On piecing together those best preserved, they were found to be of three different types. They all bear images of the Buddha, either seated or standing. The first type is the one having a standing Buddha, as the one just described. The second has the seated image or principal figure placed in a deep niche crowned by a foliated arch. In the space round the figure outside the flamboyant ornament or halo, are remnants of figures or objects which cannot be made out owing to their much damaged condition. The third type has also a seated Buddha in the centre but it differs from the above in some details. It is seated cross-legged with the left leg placed over the right on a lotus cushion. This is common to both types, but the latter has its right hand placed in the lap and the left hand resting on the knee instead of the other way round which is the common posture. This posture is quite uncommon in Buddhist iconography, it is seen in only one other example in stone as far as I am able to ascertain, and may be seen in the Bebe temple Hmawza (*vide fig 3, page 121 of the Archaeological Survey of India Annual Report, 1909-10*). Beneath the lotus cushion on which the Buddha is seated there is a carpet hanging down, on each side of which are two small figures which, judging from the position of one of their hands, seem to be holding conversation with the Buddha. Above these two figures, on each side, is a fly flapper or chowry. The faint lines of the drapery in the second and third type, which are seen only at the neck, wrists and ankles again show the influence of the Gupta school. It may be remarked that the cast of countenance in these three tablets is not Indian (as is the case in almost all old tablets found in Burma) but indigenous, which points out that the moulds were the work not of Indians but of artists, natives of old Prome. They probably belong to some period between the 10th and 13th centuries, *see Plate IV*.

Operations were resumed also at the sites left over last year for want of funds. The results at the Udeinna Natsin lôn (*vide paragraph 42 of the Annual Report for the year ending 31st March 1925*) were rather disappointing. A few more sculptures were found, but they were very much damaged. The mound at the Kimmungyon yielded a few more plaques of the same nature as those mentioned last year (*paragraph 30*), these also bear the stamp of local workmanship, and form a distinct group by themselves.

27 During my visit at Pagan in November, U Wilath, a Buddhist monk of the Ananda Monastery, brought to my notice the discovery of two bronze images of Buddha by a man named Maung Chit Sa while ploughing in his fields. Maung Chit Sa is a villager of Taungbi, a suburb of Pagan, he had entrusted for safe custody and on religious grounds these two images to another monk residing in a monastery close to his village. I

Excavations, at
Pagan

sent for the images for examination and for any action that might be necessary under the Treasure Trove Act. These images are in the round the Buddha standing on a double lotus pedestal. They are practically replicas one of the other differing only in size one is 23½ inches in height standing on a pedestal 3½ inches high and the other is 14½ inches in height on a pedestal 2½ inches high. In each the right hand displaying in the palm three long lines forming nearly a triangle with the symbolical wheel in the centre is raised in the *abhaya mudra* while the left hand close to the side holds some folds of the robe that is they are images of Dipankara Buddha. The cast of countenance as well as the technique show these images to have been moulded by Indian artists. The close fitting garments betray Gupta influence. As these images belong clearly to the 11th or 12th century I decided to dig at the spot where they are said to have been found. Almost a foot below the surface there was brought to light a stone slab 18 inches X 13 inches X 6 inches. It was quite plain and on turning it up a brick chamber measuring 6 feet 6 inches in depth was brought to view but there was nothing in it. This chamber had probably been opened up by Mung Chit Si himself and in it must have been the two images just referred to but he denied all knowledge of it.

In close proximity to this site were found many terra cotta votive tablets each bearing a figure of the Buddha seated cross legged under the Mahabodhi temple of Buddha Gaya surrounded by many miniature stupas. One of them bears two inscriptions in different characters the first being in Pali in Nagari characters just below the Buddha's seat the other on the reverse is in Burmese letters. This latter inscription very cursive seems to have been traced by hand before the tablet was completely dried. The former is the Buddhist formula so common on these tablets beginning *Ye dhamma hetu pabbhava*.

The Burmese is an aspiration of the donor praying for chieftainship in all of his future existences either among men or in heaven. There is no date but judging from the characters this tablet may be assigned to the 10th 12th century A.D. Of the two bronze images the smaller one has been taken over by this office and deposited in the Museum at Pagan the other one was left in charge of the monk in whose possession it was found.

On digging for a post hole for putting up a *zaval* (rest house) close to the ruins of an old monument on the Trywindaung hill a Buddhist monk living on that hill came upon a rare find. It consists of a lotus flower in bronze the stalk of which in its turn rises from a lotus pedestal. The lotus has eight petals which can be made by an ingenious arrangement to spread out and close up. To each petal within the flower is fixed a bronze figure in the round which can be easily removed each figure about 1½ inches in height illustrates one of the principal scenes in the Buddha's life, in the centre is a seated image of Buddha nearly 3 inches high. The stand from which the stalk rises is flanked by a three headed

nāgini on either side and above each superposed is the figure of an elephant and then of a lion occupying the centre of a floral motif which branches off the main stalk. The workmanship is very neat and on technical grounds it may belong to the 11th century. Considering this find from an antiquarian point of view its proper place should be in the Museum at Pagan there are however as often happens in such cases difficulties in the way of placing it there. The District Magistrate concerned has been asked to enquire from the said monk what he proposes to do with the object so that it may be preserved and be freely accessible to every one the Buddhist public and the members of this Department.

SECTION II

The Epigraphical Notices the Exploratory and other work of the Department and its bearing on historical research including reports on special subjects in which important discoveries have been made or information collected (A brief reference only is made to subjects on which special reports have been contributed to the General Archaeological Report)

28 During the year under report this office succeeded in preparing estampages of twenty one new stone inscriptions (see Appendix G I to this Report). Of these seven were found in the Pagan Township one in the Taungtha Township Myingyan District nine in the Meiktila Township Meiktila District and four at Mrohaung in Alayab District. The oldest inscription discovered during the year is perhaps the one line inscription found engraved on one side of the pedestal of a small stone stupa which was found near the Shithraung Temple at Myohlaung. It is very much damaged and only a few letters of it can be made out. They are in old Nāgarī characters and belong to about the 7th or 8th century A.D. Of the remaining inscriptions special mention may be made of an inscription found on the Trywin draung Hill in the Pagan Township (No 10 of the list given as Appendix G I at the end of the Report). It is inscribed on a stone and contains 19 lines of writing. It is not dated but from the archaic style of its writing it cannot be far wrong if it is assigned to the end of the VI century A.D. and placed among the earliest epigraphs of King Kyazittha in Burmese if not earlier. It records the pious acts of the donor which consisted in building pyrochals making images of Buddha constructing monasteries and dharmasālas and having a portion of the Buddhist scriptures written (on palm leaves) etc etc. It is perhaps the earliest original inscription in Burmese.

that has yet been discovered it teems with old Burmese expressions and thus forms a most important record from the philological point of view. Mention may be made also of another inscription found in the same locality. It is dated 574 B.E. (1212 A.D.) and records the building of a *Sima* by King Uzana on the site of an old one which had fallen into ruin. This old *Sima* the inscription records was originally constructed by Sawrahan. King Uzana is no doubt the same as King Zeyathinkha or Nandaungmya the founder of the Tilominlo Temple, who reigned at Pagan from 1210 to 1234 A.D. and who in this inscription is styled Tribhuvanādityavarman dharma rājādhirājā dānapati Narasingha Ujjana. But who that Sawrahan is is not easy to decide. There were two Kings of Pagan ordinarily known as Sawrahan (1) Poppa Sawrahan and (2) Nyaung U Sawrahan. The former is said to have reigned at Pagan from 613 to 640 A.D. and the latter 956—1001. The former is no other than the pious king who the Burmese chroniclers assert, founded the present Burmese era and who as a monk before he became king is said to have founded a *Sima*. The latter is the cultivator king who with the help of the *Ariz* built five stupas at Pagan taking those in Lower Burma as models. But he considered that Naga worship was more propitious and was not religiously inclined from the Buddhist point of view. The question now is whether the 'Sawrahan' alluded to in the inscription is Poppa Sawrahan or Nyaung U Sawrahan. In the present state of our knowledge it is hardly possible for us to decide one way or the other. However it may be mentioned that Poppa Sawrahan had his headquarters at a place known as Tampawadi, which was much closer to the Tryawndaung Hill than Pagan the headquarters of Nyaung U Sawrahan. If the former king as seems probable is meant then it will enable us to push back on the strength of old lithic records the date of putting up religious edifices at Pagan or its neighbourhood some centuries before the time of Kings Anorata and Kyazaritha (VI—VII century A.D.). On the other hand, the author of this inscription lived exactly six centuries after Poppa Sawrahan and it is doubtful whether the name of a builder of a *Sima* could be remembered after such a lapse of time in the absence of any written records up to the middle of the 11th century at Pagan.

29 The Nagari inscription pillar at the Shitthaung Pagoda was noticed

The Nagari inscription at the Shitthaung Temple, Myohing

as long ago as the early eighties and Forchhammer made a mention of it in his report on the antiquities of Arrak. For convenience of reference I reproduce here what he has said about this pillar in

his description of the Shitthaung Temple. To the left of the entrance (north side) a square stone pillar rises to the height of 11 feet from the socket each side is 2 feet 4 inches broad three sides are covered with inscriptions in Nagari characters that facing the east is almost entirely defaced and the text cannot be recovered the inscription on the north

side is also much damaged the lines are very irregular and the letters badly engraved that on the west side is best preserved the south side of the pillar has not been inscribed the stone exhibits no ornamental designs Opposite the inscription is an octagonal stone pillar 8 feet 11 inches high above ground the circumference of the base measures 72 inches (9 inches to each side) the decorative designs near the top are in relief the pillar contains no inscriptions the shaft and base are roughly hewn Unfortunately the learned author did not say or had no time to say anything further about the contents of those inscriptions for he died shortly after

As is stated above there are writings on three sides only of the stone The writing on the east side has been much defaced that on the north side is also damaged and the one on the west side has only part of it in a good state of preservation the upper portion having worn away to a great extent In the year 1921 I sent a rubbing of it to the Government Epigraphist in India for favour of decipherment and translation but the work could not be taken in hand and up to now it has remained undeciphered

The stone now stands on one side of the head of the main entrance to the temple with on the opposite side of it another stone which from the description given above is very much smaller in size They were apparently used there as the pillars for a gate but from the inequality in their size and difference in their shape both could not have belonged originally to the Temple at the entrance to which they are now standing It is quite probable that the stone with the inscriptions was brought over from somewhere else for the inscription referred to above may on palaeographical grounds be assigned to the 9th 10th century A D and compares very closely with the script used in Dharma Palas Inscription of 850 A D and shown as fig 3 in Plate XXVIII of Cunningham's *Mahabodhi* † Moreover mention is made in them of the following kings or Governors of Arakan with a reference to the length of their reigns —

- | | |
|------------------------|--------------------|
| (1) Sri Dharma Vijaya | (5) Sri Yajñapala |
| (2) Narendra Vijaya | (6) Aranda Chandra |
| (3) Narendra Chandra | (7) Prithi Chandra |
| (4) Sri Dharma Chandra | (8) Niti Chandra |
| (9) —ti Chandra | |

Some of these kings may be restored from the names mentioned on some of the coins shown in Plate II of Phayres Coins of Arakan Phayres *Vimana Vijaya* should certainly be read as *Dharma Vijaya* and his *Vimana Chandra* as *Dharmar Chandra* Phayres *Prithi Chandra* stands for No 7 of the above list and a coin belonging to the

Forchhammer's *Arakan II—Mrohaung* page 20

† For the latest account of the Palas of Bengal see Mr R D Banerjee's *The Palas of Bengal in the Memoirs of the Asiatic Society of Bengal* Vol V No 3

Phayre Provincial Museum has certainly the name "Niti Chandra" clearly stamped on it, although Vincent Smith has read it or a legend somewhat similar to it as 'Sri Sivasaya or Givisy'*. What Phayre and Vincent Smith have read as "Yari Kriya" or "Yui Kriya" may stand for "Yanripah" No 5 of the above list. In addition to these the Honorary Archaeological Officer had once in his possession a coin bearing a legend which the Government Epigraphist in India read as "Bhisi Chandra (for perhaps Bhuti Chandra or Bhumi Chandra)". Numbers 4 and 8 of Phayre's coins add two additional names to the above. They are (1) Diti Chandra, and (2) Viti Chandra, while Mr R D Bane,† adds the following names to the list of the medieval kings of Arakan —

- | | |
|----------------|--------------------------|
| (1) Lalitakara | (3) Pradvumprakara, and |
| (2) Ranyakara | (4) Antakara or Annakara |

These names were found in the coins of Arakan belonging to the Cabinet of Mr Prafulla Nath Tagore of Calcutta, and Mr Bane,‡ thinks that these coins may, on paleographical grounds, be assigned to the 10th century A D †

The importance of the inscription alluded to as a historical document may be judged from the references made above, and it may be mentioned that the much damaged inscription on the north side of the stone with the lines very irregular and the letters badly engraved may on paleographical grounds belong to another period and may on that account be an earlier one or a later addition to the above inscription ‡

30 The coins referred to above are from the collections shown in Plate II of "Phayre's Coins of Arakan" from the Cabinet of the Indian Museum, Calcutta, a coin in the possession of the Honorary Archaeological Officer, Arakan from the Cabinet of the Phayre Provincial Museum, Rangoon, and lastly from the Cabinet belonging to Mr Prafulla Nath Tagore of Calcutta already mentioned above. Another coin which may be of importance for our present purpose may also be mentioned. It is shown as No 7 in Phayre's list (Plate II *ibid*). It has two letters stamped on it, which may be read as "Dima". Now these coins have all a family likeness, they all have a trident like ornament on the reverse and recumbent humped bull on the obverse and the legend or name of the king is found

* V A Smith's 'Catalogue of the Coins in the Indian Museum Calcutta No. 1, page 332

† Journal of the Asiatic Society of Bengal Volume XVI, 1920 No. 3 page 85

‡ Since the above is in proof Mr Hirananda Sastri M A the present Government Epigraphist for India sends the transcript of a portion of the best preserved inscription on the west face of the stone and a summary of its contents. As it may prove to be of some interest to our readers I give in Appendix H to this report Mr. Hirananda Sastri's letter to me on the subject and his summary of the inscription

over the recumbent bull. There is no doubt that the bull appears also on some of the coins of the Hindu Kings of Ohind,* but taking all things into consideration no reasonable doubt need be entertained as to all those coins mentioned in the foregoing paragraph belonging to one locality, *i.e.*, Arakan. On palæographical grounds these coins, beginning with No 7 of Phayre, range over a period extending from about the middle of the 4th to the 10th century A D.

Phayre gives two lists of Chandra Kings of Arakan. The first list begins with Dwara Chandra and ends with Gunna Chandra. It was placed in 2350 to 2050 years B C, while the second list beginning with Maha taing Chandra and ending with Tsula Taing Chandra was placed in the 8th—10th century A D †. There is no doubt that the second list is much closer to ours but still there seems to be some doubt as to the correctness of that list more so when none of Phayre's can be identified with any one of ours.

31 The above state of things will convince our readers that much remains to be done in the way of unravelling the

An appeal for bringing to light more coins of the earlier Arakanese Kings

early history of Arakan, and the period covered by the coins mentioned above will show that there must be still a certain number of coins of that type that have not been brought to light. At this juncture

I would appeal to every lover of Oriental History and numismatist in whose possession these coins may perhaps be to bring them to light and allow them to be examined by an expert, and it is earnestly hoped that Arakanese gentlemen especially, not a few of whom have in their possession old coins may answer this appeal. Apart from the history of Arakan a portion of the history of Eastern Bengal, which is at present hidden in myths and fables, or based on conjectures, may also be unfolded.

32 During the year under report nine new coins were added to the

New coins discovered during the year Coin Cabinet of the Phayre Provincial Museum, Rangoon, and two to the Coin Cabinet of the office of the Superintendent, Archæological Survey, Burma Circle, Mandalay (*see* Appendix G-II to this Report). Of the former seven are silver and two copper coins. The silver coins are those of the early Indian Currency commonly known as Indian punch-marked coins, of which four are round and three rectangular, and they all bear punch-marks both on the obverse and reverse faces. They were found at Village Thathari, Akaltara, Tahsil Janjgir, District Bilaspur, and presented by the Director of Industries, Central Provinces. The copper coins are those of Assaladeva about 1255 A D of the Dynasty of

* V. A. Smith's 'Catalogue of the Coins in the Indian Museum, Calcutta, pages 243—9

† Phayre's 'History of Burma' Appendix C, pages 293—299

Narwar, they were found at Lalitpur Jhansi District and presented by the Government of the United Provinces. The other two are also silver coins. They are Burmese coins known as symbolical coins each bearing on the obverse face the rising sun in dotted border and on the reverse face various symbols. They were found in the ruins of old Halingyi near Shwebo and presented by Mr H. F. Searle FCS Settlement Officer, Mandalay.

ARCHÆOLOGICAL FINDS

33 U Me CIE ISO KSM Deputy Commissioner Promote

Discovery of a copper tin containing an iron ball and two silver plates at Prome forwarded to this office. Copy of the report from the Town Inspector of Police to the District Superintendent of Police, Prome on the discovery of a copper tin containing an iron ball and two inscribed silver plates at Prome. They are said to have been found on the 22nd September 1925 by some people headed by U Terwanta a Buddhist monk while they were digging the ground for the erection of a pandit in front of the Sedatkyi Image. The iron ball it is said was as bright as if it had just been electroplated. The inscriptions on the plates translated by the Town Inspector of Police read as follows — 'This was made by an ancient saint (Yahanda) over 120 years after the nirvana of the Lord Buddha. The advantages of this ball are that whoever drinks the water or oil into which it has been sunk will be free from all kinds of diseases.' The rumour of this find spread over all the neighbouring villages and numerous people from far and near came to see the ball and drink the water. The very fact that an inscription so old as about 120 years after the Buddha's death could be read by ordinary persons without any previous training in epigraphy is itself a proof that the writing is quite modern. The alleged finding of these silver plates must therefore be the Deputy Commissioner of Prome had already guessed be a clever device for collecting subscriptions for the incomplete image 'Sedatkyi' which for want of funds could not be finished or be provided with a canopy.

34 Major G C Shale 1 A Deputy Commissioner Myingyan sent to this office a small piece of slate bearing an inscription which is said to have been discovered together with an image of Buddha 14 feet in height by a villager of Gvokpin while ploughing his land about two years ago. The inscription consists of four lines and reads as follows —

A piece of slate bearing an inscription found at Gvok-pu Village Myingyan Township.

- (1) ဆညရင်း ခန္ဓာရပ်စဲပြီးထိုင်ရသူ (3) ရုပ်စွမ်းဆိုင်ထိုင်ခင်းအခါရပ်စဲ
(2) ထောထော့အထောပဋ္ဌဗျာဒိတ် (4) ၄ ၂ ၆
ဣ ၃ ၀

The meaning of the first three lines is clear and is as follows —

The quicksilver ashes the Buddha image and the relics kept (here) by the sage (rishi) Cittavira in the year (Saka era) 198 are genuine Burmese alchemists say that quicksilver when reduced to ashes and taken internally renders one immune from disease and from death. The relics mentioned but not actually found must probably if any have been placed within the small image mentioned above as is often the case.

Saka era (era) 198 in the absence of any specification as to which era is referred to is no doubt to be taken as the present Burmese era and in this case Saka era 198 yields the date 836 A.D. This would be a very good find were the characters on the bit of slate corresponding to those of that period unfortunately the letters are those used now a days in the 20th century moreover slate was known in Burma so far as I have been able to ascertain only after the British annexation. Those two points settle the question as to the alleged antiquity of the finds. I had no opportunity to examine the Buddha image which may or may not be old but that most probably it is a modern one is deduced from the bit of slate and the writing on it as above explained. The fourth line is in cipher such ciphers can be worked out on an infinity of keys not having the key of this fourth line it was impossible to decipher it.

35 Maung Sein Hmon Headman of Gwetauk Village Hmawza Town

Find at Gwetauk Village Hmawza Township applied to the Deputy Commissioner Prame for permission to repair the Gwedung pagoda at the above mentioned village. On a reference being made to this office leave was granted and the request made that the applicant should keep a list of the finds made in the course of the work and that a copy of it should be sent to this office. A list of these finds was subsequently forwarded they consisted of — (1) one silver image of Buddha (2) three stone images of Buddha (3) an earthen vase (4) fragments 110 of bullions of lead (5) five bronze images of Buddha (6) one gold plate and (7) one gold flower. I have asked the Deputy Commissioner to kindly arrange if possible to have a representative selection of the above sent to this office for examination.

36 Maung Tun E Headman of Ziok Village Patheingyi Township

Finds in a ruined pagoda at Ziok Village Patheingyi Township applied to the Subdivisional Officer Amarapura for permission to dismantle a ruined pagoda and build a new one in its stead enshrining therein any relics which might be found.

On a reference being made to this office permission was granted with the usual request that an exhaustive list of all objects found should be forwarded to this office. The Thauya is said to have made the following finds — (1) two bronze images of Buddha standing,

each 4 inches in height (2) four bronze images of seated Buddha, each 2 inches in height, (3) two bronze images of Buddhist saints 2 inches high (4) one bronze miniature monastery 6 inches in height, (5) one relic about the size of a pepper corn and (6) a figure of a *hamsa* or ruddy sheldrake made of clay 3 inches high. These finds do not appear to be older than about 100 or 150 years and are of no archaeological interest.

37 At pages 15 and 16 of the *Burmese Patriot* a Burmese newspaper of Mandalay issued on the 4th June 1925 mention was made of the discovery of a cave near Piraw Village Patheingyi Township Mandalay District, in which there have been found it was said, many Buddhist objects and an inscribed stone slab. I asked the Subdivisional Officer Amarapura to be good enough to make enquiries concerning those finds. I subsequently received a report on the objects found. According to the report the inscription on the stone is perfectly illegible; the other finds consist of crudely executed stone figures of animals, birds and reptiles which do not appear to possess any archaeological interest. I would however, have deputed one of my assistants to report on these finds but was told that the cave among the hills is very difficult of access and practically inaccessible during the rains.

*Summary of the work done by Maung San Shwe Bu, Honorary
Archaeological Officer for Arakan for the year 1925-26*

38 (a) Touring was made increasingly difficult this year because the Government launches were no longer available for the use of this department due to the introduction of the payment system. It is true that the Arakan Flotilla launches ply to the township headquarters of the district, but those who carry heavy luggage experience much difficulty and inconvenience in travelling by them.

(b) It was the intention of Mr Duroiselle to visit Arakan during the month of December 1925. His original proposal was to tour about this district for about three weeks or a month. But the difficulties of transport compelled him to defer his visit and at the same time to curtail the period of his stay in Arakan considerably. He arrived here early in February 1926. The most he could do under the circumstances was to visit Myohlung alone where there was going on some conservation work. He remained there for a few days principally inspecting the Shitthaung temple which was under repair the Andaw Thein and the Dukkanthein. He was then compelled to return to Burma in connection with some urgent work. The Honorary Archaeological Officer for Arakan accompanied him throughout the tour.

(c) The work on the main building of the Shitthaung temple has completely ceased. The western wall which Conservation showed signs of tumbling down is now being strengthened and the debris heaped up at its base has been cleared.

During the year under report a small stone pagoda,* about 60 feet in height said to be an exact miniature of the Urittaung pagoda and situated on the Ponnagyun side was completely restored by public subscription.

Unfortunately much money has been spent in plastering it with cement which experience here has proved, is of little good when used over stone surfaces.

(d) In the small exhibition that was attached to the annual gathering of Buddhist monks of Arakan there was a collection of old Arakanese weapons and coins. I examined the latter which consisted of 26 coins. They were mostly of the Mrauku dynasty (1430—1784). As the majority of the coins duplicate those already noticed in the Report of the Superintendent's Archaeological Survey Burma, for the year ending the 31st March 1925, only those that are not included in that list are mentioned below. These coins are now in the possession of a Buddhist monk at Akyab.

1 *Obverse*—985 Sinbyuthakhin Sinnithakhin Mintaragiri Sheer Shab

Reverse—Persian and Nāgarī characters

(Date corresponds with Thirithudhammaraza 1622—1638 A.D. There was another issue in 1636.)

2 *Obverse*—1046 Sinbyuthakhin Sinnithakhin Thirithudhammaraza

Reverse—Persian and Nāgarī characters

(Date corresponds with Thirithuriya or Uggabala.)

3 *Obverse*—1075 Shwenanthakhin Sanda Wizaya

Reverse—The same as above

(This is a second issue. The first was made in 1072 when he ascended the throne.)

4 *Obverse*—1099 Shwenanthakhin Sanda Wizalaraza

Reverse—The same as above

5 *Obverse*—1099 Shwenanthakhin Madaritraza

Reverse—The same as above

(No. 4 ruled for 8 months only when he was succeeded by No. 5.)

(e) In January 1926 the Subdivisional Officer, Kyauktaw, reported

Finds that certain people belonging to Apaukwa, Princhauung and Nebukhan villages broke down an old stone pagoda known to the locality as Myit Kraw daw Zedi with a view to its restoration. In the course of their operation they found certain relics together with three very small bronze and gold images and a

* The repairs to this pagoda were done privately the building not being included in this Department's list.

somewhat damaged copper coin. The relics and the images are now in the custody of one Maung Pyaw, a member of the Circle Board who supervised the work. The coin, now in this office, bears Persian characters on both sides. It is a *Kahma* coin containing a text from the Quoran and struck by one of the first ten kings of the Mrauk dynasty during the period when Arakan was subordinate to the Sultanate of Bengal.

The Deputy Commissioner, Akyab, sent me a stone sculpture which he had brought away with him from the ancient site of Wesali. It is only a fragment forming the lower part of the sculpture, and is much damaged.

It most probably represents Durgā in the act of slaying the "Buffalo" demon (Mahishāsura). The principal figure, the lower half of which only has been preserved, is standing on a lotus with her right foot and a part of her trident resting on the demon. The demon itself which can scarcely be distinguished owing to its damaged condition is lying prostrate below. It is probably of Gupta date.

CHAS DUROISELLE,

MANDALAY, 21st May 1926.

Superintendent Archaeological Survey Burma

PLATE I

An old mound at Thaungbyegon Hmanza, before excavation (*vide* paragraph
26 page 19).



PLATE II

The mound at Thaungbye-gon Hmawza shown in Plate I with the encased
stupa uncovered after excavation (see paragraph 2(pages 19 and 20)



PLATE III

Fragment of a stone pedestal found at Sin ma ko win din kôn Hmawza (*vide*
paragraph 26 pages 22 and 23)

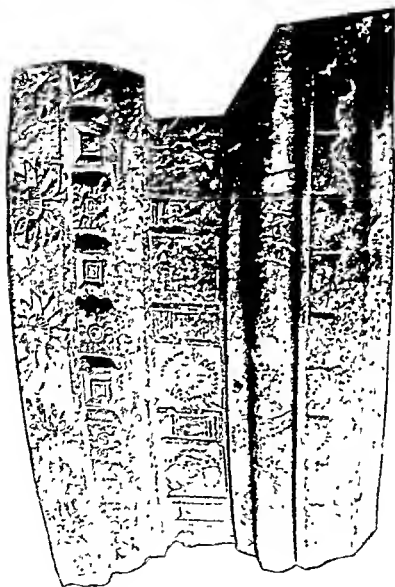


PLATE IV

Figures 1—3 —Terra-cotta votive tablets bearing effigies of Buddha and found in a brick mound on a spur of the hills near Pada Pagodas, Hmawza (*vide* paragraph 26 pages 23 and 24)



Fig 1



Fig 2



Fig 3

APPENDIX A

Register of Objects of Archaeological interest, the preservation of which has been approved by Government

Title and Nature. (1)	Locality (2)	Description. (3)	Remarks. (4)
1 Payathonzu Temple 2 Thanbula Temple 3 Nandamanya Temple.	Minnanthu	These temples contain frescoes very interesting both from the religious and historical points of view. They belong to about the 12th 13th century A.D. They are in a fair state of preservation.	
4 Andaw Pagoda	Mrohaung	Built by King Minbin (1531—1553) to enshrine a tooth relic of the Buddha said to have been obtained from Ceylon. It was built of stone and consists of a central block, which is octagonal in plan surrounded by two vaulted corridor passages the plan of each of which is also octagonal and surmounted by a small <i>chaitya</i> .	
5 Dukkanthem Temple	Do	It is a plain structure of unique type in plan which is spiral in form. It is built of massive stone walls. The vaulted passage inside goes round a central pile rising gradually until it reaches to a vaulted chamber on the top. Its outer walls are pierced with holes and are crenellated on the top and the building was used as a fortress in times of danger. The walls of this passage are ornamented with many sculptures.	
6 Katanayon Pagoda	Do	Built by King Min Palaung who reigned over Arakan from 1571—1593 A.D. It is conical in shape, and constitutes one of the principal types of buildings in Arakan.	

APPENDIX B

Application for Administrative approval to the Preservation by Government of an object of Archaeological, Historical or Architectural interest—Nil.

APPENDIX C

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926

District	Locality	Name of work and description	Amount of sanctioned estimate	Alloiment for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(a) SPECIAL REPAIRS	Rs	Rs	Rs	
		<i>Non recurring Charges</i>				
Myingyan	Pwasaw	Dhammayaz ka Pagoda	37 388	12 000 (+ 853) (+ 332)	13 020	
Mandalay	Mandalay	Construction of gardens on the Palace platform and special repairs to Palace buildings	89 650	12 849	11 673	
Do	Do	Pyathtats on the Fort Walls	5 777	6 000 (- 332)	6 213	
Do	Do	Converting an old brick building near the Palace into quarters for the Palace durwans and sweepers	1 633	1 633	1 713	
Do	Do	Verandah of the King's Apartment of the Palace	1 012	1 160	1 011	
Do	Amara pura	Taungthaman Kyauk tawgyi Pagoda	3 842	3 842	3 929	
Do	Do	Bagyidaw s Tomb	320	320	319	
Akyab	Mrohaung	Government contribution towards repairs to Slutthaung and Dukkanthein Temples		2 500	2 500*	
Prome ..	Hmawza	Excavation charges		1 000	1 000*	
		Total		41 304 (+ 853)	41 378	

* Undertaken departmentally

APPENDIX C—*contd*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—contd

District.	Locality	Name of work and description.	Amount of sanctioned estimate	Allocation for the year 1925-26	Amount spent during the year 1925-26.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS	Rs	Rs	Rs	
		<i>Recurring Charges</i>				
Hanthawaddy	Syriam	Wages of Caretaker and annual repairs to the old Portuguese Church	250	250	249	
Mandalay	Mandalay	Palace buildings	3 000	3 000 (+ 1 000) (- 500)	3 575	
Do	Do	Wages of durwans looking after the Palace buildings	3 000	3 000	2 865*	
Do	Do	<i>Pyatthals</i> on the Fort Walls	4 000	4 000 (- 1 000) (+ 300)	3 356	
Do	Do	Tawgyaung Pagoda	100	100	100	
Do	Do	Tomb of King Mindon				
Do	Do	Tomb of Queen Sinbyumayin				
Do	Do	Tomb of Medawgyi mother in law of Mindon				
Do	Do	Tomb of Nannadawgyi				
Do	Do	Tomb of Medawgyi (Laungshe Queen) Queen of Mindon	300	300	296	
Do	Amara pura	Tomb of Bodawpaya				
Do	Do	Tomb of King Bagyidaw				
Do	Do	Tomb of Shwebo Min				
Do	Do	Tomb of King Mindon's mother				
		Carried over		10,650	10,444	

* Undertaken departmentally

APPENDIX C—*contd.*

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—contd

District	Locality	Name of work and description	Amount of sanctioned estimate.	Allotment for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS — <i>contd</i>	Rs	Rs	Rs	
		<i>Recurring Charges</i> — <i>contd</i>				
		Brought forward	.	10 650	10 444	
Mandalay	Amara pura	Pangon and Shwe daik	100	100	97	
Kyaulse	Kala gyaung	Clearing jungle around Nandawye Pagoda				
Do	Do	Clearing jungle around Letthe Pagoda				
Do	Do	Clearing jungle around Chanthaya Pagoda	180	180	147	
Do	Ebya	Clearing jungle around Shwezigon Pagoda				
Do	Metkaya	Clearing jungle around Shweyaung daw Pagoda				
Sagaing	Sagaing	Wages of caretaker and annual repairs to the Tupayon Pagoda	539	539	537	
Do	Do	Inscription shed	70	70	40	
Do	Mingun	Pondawpaya	109	109	81	
Do	Do	Tazaung and Bell	190	190	176	
Do	Do	Wages of caretaker and annual repairs to the Sinbyume Pagoda	820	820	769	
Do	Ava	Okkyaung and Watch Tower	737	737	709	
		Carried over		13 395	13,000	

APPENDIX C—contd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—contd

District	Locality	Name of work and description	Amount of sanctioned estimate	Allotment for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS —contd	Rs	Rs	Rs	
		<i>Recurring Charges</i> —contd				
		Brought forward		13 395	13 000	
Shwebo	Shwebo	Shed over the inscription stone in the Court House compound	50	50	36	
Do	Do	Alaungpaya's Tomb	50	50 (—50)		The monument was removed from the list
Myingyan	Pagan	Tilominlo Pagoda (spent) Rs 300				
Do	Do	Mingalazedi Pagoda (spent) Rs 500				
Do	Do	Gawdawpalin Pagoda (spent) Rs 100				
Do	Do	Bupaya Pagoda (spent) Rs 160				
Do	Do	Dlammayangyi Pagoda (spent) Rs 340				
Do	Myin pagan	Nagayon Pagoda (spent) Rs 1 039	3 000	3 000	2 809	
Do	Do	Se myet Ama and Nyima 2 pagodas (spent) Rs 50				
Do	Do	Pawdawmu Pagoda (spent) Rs 20				
Do	Do	Nanpaya Stone Temple (spent) Rs 160				
Do	Do	Manuha Temple (spent) Rs 70				
Do	Do	Myinlaba Pagoda (spent) Rs 70				
		Carried over		16 495 (—50)	15 845	

APPENDIX C—concl'd

Statement showing the Expenditure sanctioned and incurred on the Conservation of Ancient Monuments in the Burma Circle during the year ending 31st March 1926—concl'd

District	Locality	Name of work and description	Amount of sanctioned estimate	Amount for the year 1925-26	Amount spent during the year 1925-26	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		(b) ANNUAL REPAIRS—concl'd	Rs	Rs	Rs	
		Recurring Charges—concl'd				
		Brought forward		16 495 (— 50)	15 845	
Myingyan	Pagan	Wages of durwans looking after pagodas and the Museum	1 800	1 800	1 859	
Pegu	Pegu	Pal stone shed and an old buoy	39	40	39	
Pyaw	Hmawza	Bawbawgyi Pagoda	300	300 (+ 50)	347	
Do	Do	Lemyethna Pagoda				
Do	Do	Bebe Pagoda				
		Total		18 635	18 090	
		Total Annual and Special Repairs		59 939 (+ 853)	59 468	
		Add 23 per cent agency charges on the cost of works undertaken through the agency of the Public Works Department		12 291 (+ 197)	12 213	
		GRAND TOTAL		72 230 (+ 1 050)	71 681	

APPENDIX D

Cost of Archaeological Survey, Burma under the main heads of the Budget for 1925-26

Main heads of Budget,	Provision in Budget for 1925-26.	Actual expenditure in 1925-26.	Balance remaining on the 31st March 1926.
(1)	(2)	(3)	(4)
ESTABLISHMENT OF THE SUPERINTENDENT ARCHAEOLOGICAL SURVEY	Rs A P	Rs A P	Rs A P
<i>Salaries</i>			
OFFICERS			
Superintendent Archaeological Survey 1	20 550 0 0	17 091 15 0 (+ £360)	3 458 1 0 (—£360)
Assistant Superintendent Archaeological Survey 1	3 000 0 0		3 000 0 0
Leave Salary			
Total Pay of Officers	23 550 0 0	17 091 15 0 (+ £360)	6 458 1 0 (—£360)
ESTABLISHMENT			
Conservation Assistant 1	2 680 0 0	539 6 0	2 140 10 0
Architectural Surveyor 1	2 040 0 0	2 036 15 0	3 1 0
Talaing Pandit 1	1 140 0 0	1 140 0 0	
Clerks 4	3 600 0 0	3 149 11 0	450 5 0
Draftsman 1	960 0 0	484 8 0	475 8 0
Burmese Artist and Assistant Photographer 2	1 190 0 0	978 5 0	211 11 0
Servants 3	570 0 0	555 3 0	14 13 0
Leave Salary	300 0 0	46 11 0	253 5 0
Total Pay of Establishment	12 480 0 0	8 930 11 0	3 549 5 0
<i>Allowances Honoraria etc</i>			
Honorarium			
House rent and other allowances	2 220 0 0	2 220 0 0	
Travelling allowance of officers	2 400 0 0	3 012 10 0	237 6 0
(1) (+850 0 0)			
Travelling allowance of Establishment	1 600 0 0	2,207 2 0	(3)—207 2 0
(2) (+400 0 0)			
Hill journey allowance	410 0 0		410 0 0
Burma allowance	660 0 0	572 14 0	87 2 0
Total Allowances, Honoraria etc	7 290 0 0 (+ 1 250 0 0)	8 012 10 0	527 6 0

(1) & (2) Obtained by re-appropriation from the Archaeological reserve,
 (3) Debited against savings under the head "Travelling allowance of officers."

APPENDIX E

(a) *List of Drawings made by the Archaeological Survey, Burma, during the year 1925 26*

Annual No.	Serial No.	Description of Drawing.	Scale	Locality.
(1)	(2)	(3)	(4)	(5)
1	516*	Ananda Temple showing the Sikhara	4" = 1"	Pagan
2	517	Ananda Temple showing part of the enclosure wall at the north-east corner	2' = 1"	
3	518	Ananda Temple— Plan of part of the enclosure wall at the north east corner	2" = 1"	
4	519	Ananda Temple— Section of part of the enclosure wall at the north east corner	2' = 1'	
5	520	Ananda Temple— Part of the Sikhara showing the niche near the base	2" = 1"	
6	521	Ananda Temple— Part of the 3rd terrace wall	5' = 1"	
7	522	Ananda Temple— Elevation of the north porch	10' = 1'	
8	523	Ananda Temple showing the plan of the upper terraces	10' = 1"	
9	524	A terra-cotta votive tablet found at Pagan	Original size	
10	525	Ananda Temple— Section across the terraces on one side of the temple	8' = 1"	

* Numbering continued from previous report.

APPENDIX E—*could*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26*

Annual No.	Serial No	Description of photograph	Size of photograph	Locality	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)
1	2600*	A stone slab found at a distance of about 500 feet to the east of the Payagyi Pagoda	8"×6"	Shwetaga	
2	2601	A stone slab found near the above on the north side	Do		
3 & 4	2602 & 2603	Mound in Maung Lu Bo's field on the south of Kimmungyon Village, after excavation—south view	Do		
5	2604	View of the terrace walls uncovered at the above mound on the west side	Do		
6 & 7	2605 & 2606	View of the terrace walls uncovered at the above mound on the north side showing the ornamental bricks <i>in situ</i>	Do	Himawza	
8	2607	North view of the above mound, after excavation	Do		
9 to 11	2608 to 2610	Ornamental bricks unearthed at the above mound.	Do		
12	2611	Remains of the west old city wall—east view	Do		
13	2612	Mound at Padagale, after excavation—south view	Do		
14	2613	Relic Chamber uncovered at the above mound—south view	Do		
15	2614	Relic Chamber uncovered at the above mound—east view	6"×4"		
16 & 17	2615 & 2616	Terra cotta votive tablets discovered in the relic chamber referred to above	8"×6"		
18 & 19	2617 & 2618	Do	6"×4"		
20 to 22	2619 to 2621	Udemma Natsinkon near the old Keddah—view of the west brick wall uncovered after excavation	8"×6"		

* Numbering continued from previous report.

APPENDIX E—contd.

(b) List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd

Annual No.	Serial No.	Description of photograph	Size of photograph	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
23 to 26	2622 to 2625	Udeinna Natsinkôn near the old Keddah—view of the south brick wall uncovered after excavation	8"×6"		
27	2626	Fragment of a stone with traces of a figure now damaged found at Thutobinkon	6"×4'		
28	2627	Mound of bricks at Thaungbye gon before excavation—south view	8'×6"		
29	2628	Mound of bricks at Thaungbye gon in the course of excavation—south view	Do		
30	2629	Mound of bricks at Thaungbye gon—view of the upper portion of the small zedi uncovered after excavation.	Do.		
31	2630	Mound of bricks at Thaungbye-gon—view of the small zedi uncovered after excavation	Do		
32	2631	Mound near Yindaikkwin on the south side, after excavation—south view	Do.	Hmawza.	
33	2632	Mound near Yindaikkwin on the south side—view of the wall uncovered after excavation	Do		
34	2633	Buffalo's head unearthed at the above mound.	6"×4"		
35 to 39	2634 to 2638	Buffalo's bones unearthed at the above mound	Do		
40	2639	Do	8"×6"		
41	2640	Do	6"×4'		
42	2641	Do	8"×6"		
43	2642	Head and bones of a deer unearthed at the above mound	Do.		
44	2643	Bones of an animal of about the size of a cat unearthed at the above mound	6"×4"		

APPENDIX E—contd

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd*

Annual No	Serial No	Description of photograph	Size of photograph	Locality	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
45	2644	Bones of a tortoise unearthed at the above mound	6' x 4"	Hmawza.	
46	2645	Bones of a bird unearthed at the above mound	4" x 3"		
47	2646	A broken hand of a copper image of Buddha unearthed at the above mound	6" x 4"		
48	2647	A small copper rod unearthed at the above mound	Do		
49	2648	Fragment of a stone pedestal unearthed at Sinmako wuntunkon	8" x 6"		
50 to 52	2649 to 2651	Do	6" x 4'		
53 to 57	2652 to 2656	Bricks bearing Pyu numerical figures unearthed at Sinmako wuntunkon	Do		
58	2657	Stone steps uncovered near Sinmakowuntunkon to the south-west of it	8" x 6"		
59	2658	Lemyethna Pagoda—east view	Do		
60	2659	Lemyethna Pagoda—south view	Do		
61	2660	Ananda Temple—view of the south-east corner	Do	Pagan	
62	2661	Ananda Temple—view of the wall on the east face between the projecting porch and the south east corner.	Do.		
63	2662	Ananda Temple—view of a low side window on the east face	6" x 4"		
64	2663	Ananda Temple—view of the vaulted roof at the south-west corner of the first storey	8" x 6"		
65	2664	Ananda Temple—view of a clear-storey window on the east face	6" x 4"		

APPENDIX E—*contd*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Loca. r.	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
66	2665	Ananda Temple—view of the small turret at the south west corner of the second storey.	8" x 6"	Pagan	
67	2666	Ananda Temple—view of the <i>Sikhara</i> surmounting it	Do		
68	2667	Ananda Temple—view of a side entrance doorway to the projecting porch on the south face	Do		
69	2668	Ananda Temple—view of the terra-cotta plaques on the basement of the projecting porch on the east face	Do		
70	2669	Do	6 x 4		
71	2670	Do	Do		
72	2671	Nandagyi Pagoda west view	Do		
73	2672	A bronze image of standing Buddha 1' 8" in height found in a field belonging to Maung Chitsa of Taungbi Village—front view	8 x 6		
74	2673	Side view of the above	Do		
75	2674	Back view of the above	Do		
76	2675	A bronze image of standing Buddha 1' in height found in a field belonging to Maung Chitsa of Taungbi Village—front view	6' x 4"		
77	2676	Side view of the above image	Do		
78	2677	Back view of the above image	Do		
79	2678	A terra-cotta votive tablet found in a field belonging to Maung Chitsa of Taungbi Village	Do		
80	2679	The inscription on the back of the above votive tablet	Do		
81	2680	A terra-cotta votive tablet found in a field belonging to Maung Chitsa of Taungbi Village	Do		

APPENDIX E—*contd*

(b) *List of Photographs taken by the Archaeological Survey, Burma, during the year 1925-26—contd*

Annual No.	Serial No.	Description of photograph	Size of photograph	Locality.	Remarks
(1)	(2)	(3)	(4)	(5)	(6)
82	2681	Pada Pagoda situated in a field on the south of the old city wall of Pagan near the Thathyunyu Temple	8 x 6	Pagan	
83	2682	A figure of a Deva sculptured in stone at the south west corner of the square central block within the Shitthaung Temple	Do		
84	2683	A stone sculpture depicting a lion at the south west corner of the square central block within the Shitthaung Temple	6' x 4'		
85	2684	A figure of <i>Wathundaye</i> or Earthgoddess sculptured in stone within the innermost corridor of the Shitthaung Temple on the west face—left side view	Do		
86	2685	Right side view of the above	Do		
87	2686	A figure of <i>Wathundaye</i> or Earthgoddess sculptured in stone within the middle corridor on the west face of the Shitthaung Temple—side view	Do	Mrohaung	
88	2687	A figure of <i>Hamsi</i> or ruddy sheldrake sculptured in stone at the north-east corner of the square central block within the Shitthaung Temple	Do		
89	2688	A stone sculpture depicting a man and a woman within the outermost corridor on the south face of the Shitthaung Temple	8" x 6"		
90	2689	Stone inscription at the top of the staircase at the south west corner of the Shitthaung Temple	Do		
91	2690	A figure of a Deva sculptured in stone at the Shitthaung Temple	Do		

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APPENDIX G—contd

List of Inscriptions Copper Plates, Coins, Seals etc, discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—contd

Serial No	Local ty	Inscribed object	Dimensions	Lang age and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I—INSCRIPTIONS—contd						
14	Ordination hall of a monastery at Nyaunggan Village Meiktila Township Meiktila District	Stone	Twenty lines	Burmese	571 B E 1753 R E	The stone is said to have been originally found about thirty years ago by U Eindā, a Buddhist monk while digging for treasure at a place about one mile to the west of Nyaunggan Village Meiktila Township. The inscription is illegible.
15	Dwēgu between the villages of Pettaw and Tebinte in the Meiktila Township Meiktila District	Do	Thirteen lines	Do	Effaced	The inscription is illegible.
16	A field belonging to Kō Pu Mezahgon Village Meiktila Township Meiktila District	Do	Seventeen lines.	Do		The stone is broken and the inscription is unintelligible.
17	Do	Do	Six lines	Do		Do
18	American Baptist Mission School compound at Meiktila Meiktila District	Do	Forty six lines	Do	1158 B E	Records the building of the Yatanatlingyi Pagoda at Meiktila by the eldest son of King Bodawpaya on the occasion of the latter's visit to that place.
19	Shwegu Pagoda Pan ang Village Taungtha Township Myingyin District	Do	Fourteen lines	Do	756 B E	The stone has weathered very badly. The date only is legible.

APPENDIX G—contd

List of Inscriptions Copper Plates, Coins, Seals etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd

Serial No.	Locality	Inscribed on	Dimensions	Language and script	Date	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)
20	A field belonging to Maung Py Aung Kyaukbu Village Meiktila Township Meiktila District	Stone	1—15 Fifteen lines	—concl 1 Burmese	583 B.L.	Records the erection of a shrine for the bones of Mahipalaung
21	Bund of the Great Lake at Meiktila Meiktila District	Do		Do	1218 B.L.	Record the work of repair undertaken to the bund of the Meiktila Lake.

Serial No.	Metal	King	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II—Coins *							
Burmese—Early Commemorative Coins							
1 & 2	Silver				Ring sun in dotted border	Various symbols	Cf I M C, I No 16 page 333 Found in the ruins of old Halingyi Shwebo District and presented by Mr H T Searle I C S Settlement Officer No 3 Pary Mandalay
The Early Indian Currency commonly known as the Indian Punch marked Coins							
3	Silver				Punch marked	Punch marked	It is a round coin found at village Thathari Akaltara Tahsil Jangar District Bilaspur and presented by the Director of Industries Central Provinces

APPENDIX G—concl'd

List of Inscriptions, Copper Plates Coins Seals etc discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—concl'd

Serial No	Metal	King.	Mint	Date	Obverse	Reverse	Remarks
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II —Coins—concl'd*							
<i>The Early Indian Currency commonly known as the Indian Punch marked Coins—concl'd</i>							
4 to 6	Silver				Punch marked	Punch marked	These are very small round coins found at Village Thalhar Akaltara Tahsil Janygir District Bilaspur and presented by the Director of Industries Central Provinces
7 to 9	Do				Do	Do	These are rectangular coins found at village Thalhar Akaltara Tahsil Janygir District Bilaspur and presented by the Director of Industries Central Provinces
<i>Coins of the Dynasty of Narwar</i>							
10 & 11	Copper	Asalla deva		About 1255 A D		.	Found at Lalitpur Jhansi District and presented by the Government of the United Provinces

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum Rangoon, except Nos 1 and 2 which were presented to the Coin Cabinet of the Office of the Superintendent, Archaeological Survey Burma, Mandalay

APPENDIX H

(See foot note ‡ on page 29 of the body of the Report)

Demi-official letter from HIRANANDA SASTRI Esq Government Epigraphist for India to CHAS DUROISSELLE Esq Superintendent Archaeological Survey Burma Circle Mandalay—No 120 I—734 dated the 31st May 1926

In continuation of demi official No 120 I—1395 dated the 19th November 1925 I am to say that the inscriptions seem to be of great value. It is most unfortunate that their major portion is practically obliterated. Had they been preserved we would have possibly found a complete short history in them. The oldest of these three seems to be written in characters resembling those of the late Gupta script. Only the lower portion of it as represented by the estampage allows some words to be read here and there. Of the other two which are both written in Nagari characters one is mostly illegible. Working over it with great perseverance for a considerable time we might make out something. The other one is the best preserved though the upper portion of it is practically gone. I wish I could study all these thoroughly. Do you think better estampages could not be had? Or another effort could be made to secure better copies inked as well as *uninked ones*? I think it will be worth our while to try once more. Good uninked copies on paper properly heated in the crevices will perhaps allow me to study them from the back.

One of my assistants has studied the last mentioned inscription and what he has made out suffices to show the importance of these records. I enclose herewith his transcript and a summary of contents for your information. It will be interesting to work out the identity of the rulers mentioned here. Kindly let me know if you have worked it out.

Summary of the Contents of the Burma Nagari Inscription

The first twenty lines are illegible on the inscription.

Lines 21-41 give an account of the numerous Kings of the Śrī Dhar marājānujā vamsa preceding Anandachandra to whose rule the inscription belongs. The kings are stated in order with a period of reign assigned to them—

(1) Balachandra reigned for	— years
(2) D. vachandra	22
(3) Yajñachandra	7
chandra the son of Bhumachandra	?
(4) chandra, the son of Kṛtichandra	24
(5) chandra the son of Nṛtichandra	55
(6) D. pachandra	?
(7) Prīchandra	22
(8) chandra	?
(9) Nṛichandra	?
(10) Mahārah nareśvarah	12
(11) ?	12
(12) ?	12
(13) Dharmasūrah	3
(14) ?	8
(15) Śrī Dharmavijaya	?
(16) Nṛndrajaya—the son of Dharmavijaya	?
(17) Naredrachandra	8
(18) Anandachandra	

Lines 41-62 give in detail the numerous benevolent deeds of Ānanda-chandra. 'Ānandachandra was like Kṛṣṇa in charity, Yudhisṭhira in speaking truth. He resembled Kama in beauty and in splendour was like the sun.' He built many viharas and attached to them a large extent of land, cows and buffaloes. He erected many Buddhist temples and set up in them beautiful images of copper etc. He gave every dry linen cloth to the monks coming from different parts of the country. He also granted land with servants to fifty Brahmins. Various dwellings and roads in different parts were constructed for the use of the Arya Samāha.

Lines 63-71 probably state that a subordinate (of Ānandachandra) gave his daughter 'gem among women' to Ānandachandra the king of Pāṇḍrapattana together with a dowry of a town called Śrīpattana after having constructed in it a vihar and a vihāra.